

The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD

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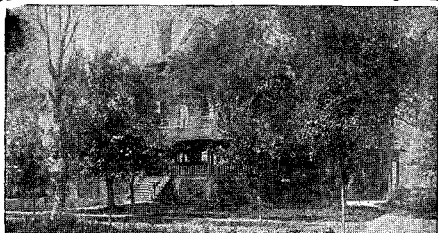
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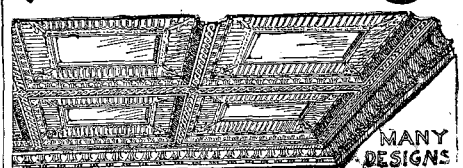
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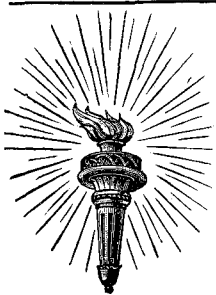
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TOPICS OF THE DAY.

CRONJE'S GALLANT DEFENSE.

FRRIEND and foe united last week in admiration of General Cronje's gallant ten days' resistance against overwhelming numbers before his surrender, which the reports had from the first declared inevitable.

Early last week, according to these reports, Cronje with 8,000 men had been surrounded by Field-Marshal Roberts's force of 45,000 men, and was confined to an area not more than a mile square, on the banks and in the bed of the Modder River, near Koodoesrand. The position was represented as one with almost no natural advantages for defense, and exposed to a deadly fire from British guns located less than 2,000 yards distant. Surrender or annihilation for the Boers was represented as a matter of hours. As day after day passed with the Boers still holding their position and even refusing permission to send away the women who were with them, admiration for their valor found free expression even in England, mixed with censure of Cronje for the apparently wanton sacrifice of his men, and succeeded by doubt as to the truth of reports that described his position as hopeless. At the end of last week, the London correspondent of the New York Sun cabled as follows:

"All Europe looks on in mingled horror and admiration at the magnificent, but heartrending tragedy. Already a mighty voice of protest is rising up from one end of the Continent to the other. French and Germans and Russians unite in the cry: 'These men deserve to be free; Great Britain shall not crush such a nation of heroes.'

"England herself is aghast at the spectacle. She suddenly realizes that she will have no friend left on the earth, least of all America, if she permits the deliberate slaughter of these 8,000 helpless patriots. No Boer victory, however great, could so damage the British cause in the eyes of mankind as the completion of this wholesale execution with lyddite.

"Some realization of this fact has reached Roberts and Kitchener, for the bombardment at last accounts had slackened and become almost desultory. The green fumes of lyddite no longer stifle the survivors, if survivors there be, in that awful valley.

"A new problem confronts England—a problem so humiliating

that nowhere can be found its like. What shall be done with an enemy which carries out to the bitterest and literal end the motto 'Independence or Death'? Alexander or Cæsar, with cold-blooded stoicism, might put all relentlessly to the sword. England, the boasted champion of liberty, can not do this. She dares not. She is defeated—hopelessly and completely defeated—in her scheme of conquest in Africa so long as the spirit which prompted Cronje's army to choose almost certain death at Paardeberg continues to animate the Boer nation.

"Few Englishmen have yet realized this truth, but it will soon come home to them. When it does—when this most stupendous dilemma of the age stares them in the face—they will turn alone, among the nations of the earth for suggestion or advice, to America. What word will come from over the sea? Much depends upon that message."

Says the New York *Tribune*:

"Surrounded on a practically open plain, with no cover and no chance to make fortifications, by an army three times the size of his own, his camp the center of a circle of fire from guns of all types little more than a mile away, his position has aptly been likened to that in the crater of a volcano. Six hundred British troopers won immortal fame by riding through a 'valley of death.' But this man and his comrades have been for a week encamped in the very heart of such a valley. Whatever he may have done before, and whatever shall be his ultimate fate, General Cronje has in this campaign shown himself a man, a warrior, and a hero. Matched against one of the greatest soldiers in the world, he has shown himself a worthy antagonist. . . .

"Since 1881 Britons and Boers have failed to appreciate one another. The British have regarded the Boers as half savages, to be swept aside by a single regiment. The Boers, who regarded what Gladstone meant for magnanimity as sheer cowardice and weakness, have despised the British and all English-speaking people. This war has opened the eyes of both. It has substituted esteem for contempt. And therefore, instead of its causing long race hatreds, it will probably do the very reverse. It will result in such mutual esteem as will lead to good-fellowship and mutual recognition of equal rights in all South Africa."

Mr. Ford, *The Tribune's* London correspondent, says:

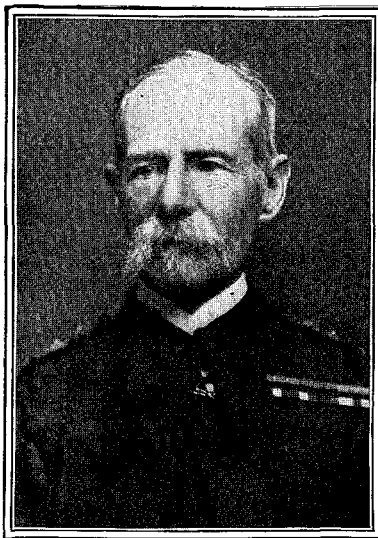
"By a strange revulsion of feeling, peculiarly English, Cronje has suddenly been transformed through sheer love of fair play into a heroic figure. Every London journal expresses hearty admiration for the inflexible courage with which he has remained at bay when these powerful batteries were massing their fire upon a defenseless position not more than a mile square. Men have forgotten General Roberts's remarkable strategy and have talked of nothing but Cronje's fight to the death in that fiery furnace of shrapnel, lyddite, and common shell. It was not war, but it was so magnificent that the British casualty lists when they were posted were read with something like insensibility, altho they disclosed a loss of nearly one hundred and fifty of the rank and file, who were killed on Sunday. General Cronje's defense, hopeless as it seemed, touched the English imagination."

In spite of General Cronje's determined resistance, however, the British feel that Lord Roberts has him in his grasp, and that altho the Boers may retard the march to Pretoria, they can not stop it; and this feeling is giving London a large crumb of comfort. The London correspondent of the Associated Press says:

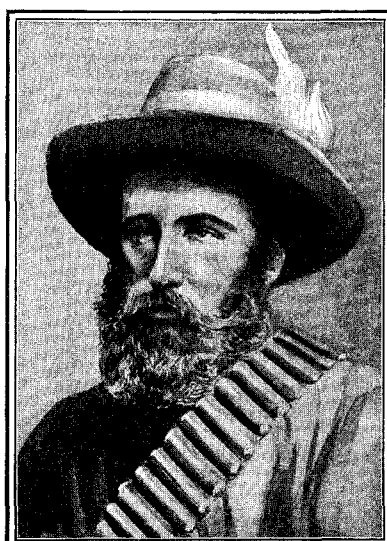
"Hand in hand with the relief of Kimberley and the daily expected relief of Ladysmith has come the relief of London. With the fate of those beleaguered places off their minds, with the national honor free once more to take its chances on a fair fighting field, London has evolved itself from the depressing gloom that for months overhung it. There is now talk of balls, dinners,



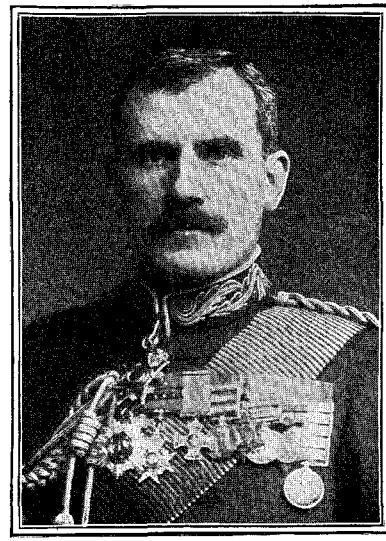
MAJ.-GEN. THOMAS KELLY-KENNY.

LORD ROBERTS.
From his latest photograph.

LORD KITCHENER.

COLONEL KEKEWICH.
Promoted for his gallant defense of Kimberley.

GENERAL CRONJE.

MAJ.-GEN. HECTOR A. MACDONALD.
Wounded while pursuing Cronje's forces.

CRONJE AND HIS OPPONENTS.

and entertaining; there are brighter looks in the faces of the crowds that throng the streets, and even the women seem to have brought out gayer gowns. There is to be something of a season after all."

And the man who is lionized as the hero of it all is Lord Roberts. The same correspondent continues:

"'Little Bobs' is the hero of the hour even at this stage of the war, which can scarcely be considered much more than initial from the British point of view. He would be granted every honor in the people's power to give if only public opinion and gratitude became operative. Above every other man and every other circumstance he stands out from those grim happenings in South Africa clothed in the halo of victory.

"Loudly Lord Roberts is hailed as giving the living lie to those who said that the pluck and brains that made Great Britain victorious in the Crimea, in India, and in Afghanistan had passed away from her. The circumstances of his hurried departure, when he subordinated the greatest personal sorrow to the needs of the country, his feats on the battle-fields of old, his tremendous personal magnetism, and his surpassing kindness and simplicity are all brought into rapid review by means of conversation or the newspapers before the average Englishman, until it is small wonder that the hero of Kandahar has reached that pinnacle where his country would deny him nothing.

"General Kitchener's automatic way of doing things and his hardness of heart have been so much paraded before the public since he first achieved greatness that he has lost much of his

popularity, and, while he possesses the national confidence to an almost unequalled extent, it is patent that the nation as a whole would rather that the opportunities fell to 'Bobs' than to his iron-willed chief-of-staff."

A warning note, however, in the midst of all the rejoicing, is sounded by the Cape Town correspondent of the London *Daily Mail*, who cables:

"It is of the very gravest importance that the British public should not be carried away by the recent successes into a belief that the war is practically over. Nothing could be more fatal to a satisfactory prosecution of the war, and above all to a satisfactory settlement of the whole country after the war, than any relaxation of military activity, any stoppage of reinforcements, any temporizing or bargaining with the Free State or the Transvaal through mistaken ideas of magnanimity toward an assumedly beaten foe.

"The highest authorities and the soundest opinion here say that the war has really only just begun in earnest. Indeed, they say that the real struggle will only begin when the present military operations end.

"I have the best reasons for asserting that an attempt is likely to be made by Boer supporters in the Colony to force easy terms for the Free Staters, now or soon, by holding out a threat of a Dutch rising in the Colony.

"Any idea of leaving the Free State its independence would be fatal to British interests. The British people must not deceive themselves into thinking that it is now only a walk-over. They

have to deal with a foe most dangerously subtle and powerful in methods and ways that it would not be politic to discuss publicly.

"There should be no halting in sending out troops. A quarter of a million of British troops will be none too many. The more we have, and the sooner they are here, the quicker will be the end of the war, and the surer will be the settlement that is to mean justice to every one, Dutch and British alike, and lasting peace and certain prosperity to South Africa."

ACCIDENTS TO WORKINGMEN.

COMPARISONS between military and industrial warfare have often been made, and the recent report of the New York State Bureau of Labor Statistics would seem to show that in some instances the industrial battle is the more deadly of the two. Only 280 American soldiers were killed in the war with Spain, and less than 400 have met death in the Philippines. Yet in New York State alone, last year, nearly 1,000 workers were killed outright through industrial accidents, and not less than 40,000 sustained injuries of some kind. These injuries, in nearly all cases, inflict terrible hardship on those who are least able to bear it. The report says:

"Few workmen carry accident insurance of any kind; only in the best-paid classes of labor does there exist the practise of paying contributions into a death or disability fund of some trade-union, fraternal order, or assessment society, in order to secure financial relief in time of affliction. In many cases the injured man and his family are dependent upon public charity for their means of living during the period of disability. Hence, from financial considerations alone, the State is interested in this question of industrial accidents."

In Germany, Austria, Norway, England, Denmark, Italy, France, and Switzerland, there exist workmen's compensation laws, which give to the workingman injured at his work a stipulated compensation without recourse to the law-courts. "That the American States will sooner or later follow along the same path of social legislation," says the report, "is scarcely to be doubted," and a system is recommended similar to that in England, by which compensation for accidents is paid as a part of the regular running expenses of the business. "The underlying principle of these workingmen's compensation acts," adds the report, "is the demonstrated fact that most accidents are an inci-

dent of the industry, rather than the fault of individuals. Laws for the prevention of accidents have accomplished so little principally because a vast number of accidents is positively inevitable under the pressure of competition."

Commenting on this report, the New York *Mail and Express* says: "The figures of the report vividly reveal the inherent perils of our complex industrial life. They show, too, the necessity for increased precautions against accidents in factories and workshops—a necessity to which employers as a class are paying closer attention every year." The Rochester *Post-Express* voices opposition to the liability laws advocated by the report. "It should be remembered," says *The Post-Express*, "that the employer does not require his workman to take a risk that would result in injury or death." The New York *Outlook* speaks of the report as a remarkable one, and states that "the facts presented are not only invaluable, but they are effectively put."

A GAIN FOR GOOD GOVERNMENT IN PHILADELPHIA.

A NOTABLE victory, so several papers think, was won by the Municipal League of Philadelphia in the city election last week, when four magistrates on its ticket—three of whom had been refused renomination by the politicians—were elected. Twelve other judges were also elected, ten of them Republican and two Democratic; but the fact that an independent organization, standing for purity in politics, could place four judges on the bench is hailed by most of the Philadelphia papers as an omen of a decidedly hopeful sort. The condition of Philadelphia politics has long been held up by the newspapers as an almost hopeless case of political iniquity. The New York *Evening Post* declares that "no one remembers an honest election" in Philadelphia, and says that "in some wards the number of illegal votes has probably been as great as that of the legal ones"—a state of affairs that the Municipal League has been doing much to remedy. The same paper continues:

"Perhaps in no city in the country is the work of reform so difficult as in Philadelphia. The control of the Republican Party has been so absolute, both in the city and in the State, that the Democratic Party has almost ceased to oppose it. In New York the contests between the parties are, to a considerable extent, at



LORD ROBERTS: "Cheer up, old chap. I've untied this one."
—*The Boston Herald.*



CECIL RHODES (to John Bull): "Cheer up! I'm rescued."
—*The Chicago Record.*

KIMBERLEY AND THE CARTOONISTS.

least, genuine struggles, in which each party may make some appeal to Independent voters. But in Philadelphia the Independent voters have had to form their own organization and fight their own battles, and the fact that they have succeeded so well will encourage the friends of good government everywhere."

Both Democratic and Republican papers in Philadelphia seem to believe that the long-desired improvement of the politics of their city can be accomplished by the Municipal League. *The North American* (Rep.) says that "to outsiders, who are not acquainted with political conditions in this city, it will seem a small matter that three independent candidates for the magistracy should be reelected when all ten of the Republican machine's candidates and three Democrats were also successful. But to the initiated the election of these three men means that the concentrated power of the Quay machine has been defied and overcome. The Quay machine includes the Democratic machine, and both together have been beaten at the point where they massed their strength." *The Press* (Rep.) says: "The Municipal League has at present the confidence of voters on local affairs. If it forms an efficient local organization it can carry the city and force the Republican machine to nominate better men or stand defeat." *The Record* (Dem.) says that the election "developed two things very satisfactory to the friends of better government. The vote cast by the opponents of the Republican machine ticket was more than doubled; and the dishonest Democratic organization, which has been maintained as a Republican side-show, was practically dissolved in the public contempt. Out of this situation it ought not to be hard to build up an opposition to the Republican machine which would make its future mastery doubtful. The elements of opposition are all here. The situation is ripe for combination. The motive for revolt is overmastering. Nothing is lacking but leadership."

The Ledger (Ind.) says:

"The Municipal League has taken the second place in the politics of Philadelphia and there is no reason to doubt that it can, if it will sagaciously and energetically organize, not only in every ward, but in every division of the city, make itself the party of the majority. The Municipal League, under wise, provident leadership, can and should revolutionize our municipal politics and reestablish municipal government of, for, and by the taxpaying community. It can and it should defeat the unscrupulous spoilsmen in every part of the city's government, who have usurped the will and power of the people to govern themselves by naming those who make their laws and those who execute them."

City and State, a Good Government weekly, gives an indication of the task ahead when it says:

"While the League has good reason to be proud of what it has done in securing good magistrates, the community has still better reason to be ashamed of itself for permitting the election of so many bad ones. Any city that can reelect such men as Cunningham and Harrison has cause for a permanent blush. And as we of Philadelphia have not the capacity for heightened color from any such cause, we deserve to be morally pilloried by the rest of the country until we know that we can do better. A city which has a stay-at-home vote of 125,000, which is reported against us in this election, is, according to Captain Mahan's doctrine, a fit subject for conquest and enslavement by some more virtuous foreign power. In this large, indifferent, and politically speaking immoral element the League finds its strongest enemy."

"A very valuable result of the election is its vivid portrayal of the machine's tactics in erasing party lines to save its neck. Democrats and Republicans in such a contest are no longer twain, but one flesh. Let us have no more false pretense of party loyalty from these gentry."

"The League has fought a good fight; let it take courage, at once close up its ranks, perfect its organization, and prepare for the next contest. And let the citizens of Philadelphia ask themselves whether they do not owe a more general measure of support to the gallant little band of men who have been for years so pluckily fighting their battles for them."

DOES THE CONSTITUTION FOLLOW THE FLAG?

GREAT possibilities, say the press, are wrapped up in the decision of Congress on the Puerto Rico tariff bill. We go to press before the vote of the House is announced, but the feeling for free trade with Puerto Rico and the feeling against free trade are both so strong that it seems probable that, whatever the decision of the House, the fight will be only transferred to the Senate; and, indeed, some believe that, if this Congress declares for a tariff, the free-traders will raise the issue again in the next Congress. The present bill proposes to put on all goods entering Puerto Rico, and on all goods entering the United States from Puerto Rico, a tariff equal to one quarter of our present tariff, and to use the sums so collected in paying the expenses of the island's government. Simple as this proposition appears, there are many Congressmen and representatives of the press, both Republican and Democratic, who believe that such a law would be contrary to the federal Constitution, and would turn our "expansion" into "imperialism" by marking off the people of our new possessions as subjects, to be ruled by a Congress in which they have no voice. The paragraphs in the report of the House ways and means committee which have stirred up so much feeling are the following:

"That the term 'United States' in that provision of the Constitution which declares that all duties, imposts, and excises shall be uniform throughout the United States means and is confined to the States that constitute the Federal Union, and does not cover also the territory belonging to the United States."

"That Congress has power to govern Puerto Rico and the Philippines independent of the limitations of the Constitution."

The economic aspect of the Puerto Rican tariff was considered in these columns February 3. That question, however, the *Chicago Evening Post* points out, "sinks into absolute insignificance beside the momentous and far-reaching constitutional issue which the proposal raises. Has Congress the power to impose rates of duty for the West Indian island different from those prescribed for the United States? The Constitution demands uniform duties and excises for the United States, and the point to be determined is whether or not Puerto Rico is now part of the United States." The *Boston Transcript* declares this to be "one of the greatest constitutional questions that body has ever considered," and says that its decision "will mark an epoch in our history." "It may seem a small matter," says the *Boston Herald*, "what form of legislation is adopted in trade between this country and our newly acquired dependency; but the solution of this question goes down to the bed-rock of our government principles." The nub of the controversy, it will be seen, is the question whether Congress has a free hand in making laws for our new islands, or whether the islands are under the Constitution. Does the Constitution expand by its own power (*ex proprio vigore*) to cover all territory acquired by the United States, or must it await the bidding of Congress? Decisions of the Supreme Court bearing on this important point were considered in this department at some length on January 14, April 22, and May 13, 1899; but as each side has seemed able to find decisions countenancing its own view, it is pretty generally accepted that a new decision, bearing directly on the constitutionality of a separate tariff for Puerto Rico, will be necessary. In the mean time, while we are waiting for the decisions of Congress and the Supreme Court, it is interesting to notice what the press thinks of the matter.

One party to the controversy fears that "coolie labor," ignorant and half-civilized voters, and a ruinous flood of cheap sugar, tobacco, hemp, and other tropical products will greatly injure our economic and political condition if our new islands are given constitutional guaranties. The other party looks upon the unrestrained rule of President and Congress over millions of sub-

jects as a form of "imperialism" that is abhorrent to American spirit and institutions.

"Sound reason," says the *Seattle Post-Intelligencer* (Rep.), "seems with the conclusion that the Constitution of the United States, as a compact between the original States, is applicable in its terms only to them and to such other States as by admission into the Union have become parties to the compact, and that so far as after-acquired territory is concerned the power of passing needful rules and regulations for its government, in every respect, is left to be exercised by Congress in its discretion." So, too, thinks the *New York Journal of Commerce* (Fin.), which argues that "if a State, as the word is used in the Constitution, is only one of the equal members of the Union, it would seem to follow that the United States are only the sum of such members; and this conclusion is enforced by the care taken by the authors of the Constitution and its amendments to distinguish clearly and repeatedly between the United States and territory belonging to them, or between the United States and places subject to their jurisdiction." The *New York Tribune* (Rep.) thinks that it is



A DISCRIMINATING STEPFATHER.
—The New York World.

ridiculous to suppose that the United States can not acquire islands and pass what laws it pleases for them. Says *The Tribune*:

"If the power to acquire, own, hold, and govern property not within the Union does not belong to the United States, as some still contend, what has become of it? Every sovereign State has that power. Every one of the original colonies possessed it when they achieved their independence and became sovereign States. That the several States no longer possess that power everybody knows. If it was not transferred, with the other powers of sovereignty in respect to all nations and peoples outside the States to the Government of the United States, then how was it 'lost in the shuffle'? By what wonder-working magic did the several States get rid of that attribute of sovereignty without conferring it upon their duly constituted agent for dealing with foreign relations?"

The *Philadelphia Inquirer* (Rep.) brings up another phase of the question when it says that "it is very certain that we do not wish to place Puerto Rico in a position where she might claim the right to become a State, nor do we want States to be made out of our other island possessions." The *New York Press* (Rep.) believes that the men who framed the Constitution, "and who would not trust their own farm hands with the suffrage, in all their legislation contemplated only American citizens, and substantial American citizens at that, settled on American soil."

The sentiments of these Republican papers are heartily indorsed by the *New Orleans Picayune* (Dem.), which avers that the framers of the Constitution "founded a white man's republic, and intended it for the special use and benefit of white men forever." It continues: "The only safety for the republic is to maintain it as a white man's country. To seek to drag the white population down to the level of the lowest negroes and mongrels will result in a terrible and bloody revolution and race war, and such a result is not far off, if the Philippines and other countries filled with barbarous and inferior races are to be admitted as integral parts of the American Union."

The opposition to the measure, however, seems to be very strong. The *Chicago Times-Herald* (Rep.), after quoting President McKinley's declaration in his message that "our plain duty is to abolish all customs tariffs between the United States and Puerto Rico and give her products free access to our markets," says: "What was our plain duty last December is our plain duty to-day. Puerto Rico is as much entitled to be considered a part of the United States as Alaska." The *New York Mail and Express* (Rep.) declares that if Congress provides its contemplated "makeshift scheme of revenue laws," it will "shirk its obligation of honor and of justice to Puerto Rico."

As to the Supreme Court's opinion of the power of Congress over our new possessions, the *New York Evening Post* (Ind.) says that "it would be remarkable if a court created by the Constitution for the purpose of pronouncing on the constitutionality of the acts of a Congress created in the same way should declare that that body is not subject to constitutional limitations." The *Indianapolis Sentinel* (Dem.) says that "on this theory Congress, which is created by the Constitution, and derives its powers from the Constitution, may set every principle of the Constitution at defiance in these islands. This is revolution. It is a crime more serious than anything that has yet been attempted under the name of government." And the *Chicago Record* (Ind.) remarks that "it is doubtful if the American people desire to clothe their representatives with power over distant people which it is unsafe to permit them to exercise at home." The *Springfield Republican* (Ind.) says that "it only remains to be asked how long the Constitution is likely to remain binding upon Congress in the case of interstate legislation after it has so lightly been tossed aside in relation to all other territory coming within the jurisdiction of the United States." The *Brooklyn Citizen* (Dem.) says: "Puerto Rico is not a foreign state. It comprises territory as much under the jurisdiction of the United States as that of Arizona in the Southwest or Alaska in the Northwest; and if it is not right to hamper the trade of those territories by a tariff, it is not right to hamper that of Puerto Rico."

Some of the opposition papers think that the Republicans have made a great tactical blunder. "It will be observed," says the *Atlanta Constitution* (Dem.), "that the Republicans are beginning to wade in very deep water, and it will continue to grow deeper and deeper as long as they insist on carrying out their intention to make the inhabitants vassal subjects with no rights except such as a partizan Congress may see fit to recognize." The *Washington Times* (Ind. Dem.) says that "the Administration can not be unmindful of the risk it takes in thus creating a new grievance for the whole American people to nurse, and resent at the polls in November." The *National Watchman* (Dem.), of Washington, declares that "the party that will undertake to establish a vassal state in Puerto Rico or elsewhere departs from the great principles that distinguishes our Government from all others, and they only do so as the first step in a program of establishing privileged classes at home and destroying the American republic." The *Providence Journal* (Ind.) says: "If William McKinley backs down from what he himself called 'our plain duty,' it will be one of the most needless and shameful surrenders of principle ever made by an American

President, and a greater blot on the McKinley escutcheon than the broken promises in regard to civil-service reform."

Considerable indignation is manifested at the treatment the Puerto Ricans will receive. "According to the doctrine of the majority of the committee," says the *Philadelphia Ledger* (Ind. Rep.), "Puerto Rico is nothing but a dependency, a satrapy, or, rather, a patch of real estate which has come into our possession." "To give it special legislation by Louisiana planters," declares the *Chicago Times-Herald* (Rep.), "is in principle to put it at the mercy of a foreign tyranny and to deny it those blessings of free government which are our boast." The *St. Louis Republic* (Dem.) says that "the new policy treats the islands as if their inhabitants were baggage designed for the enrichment and magnification of the Cecil Rhodeses of the United States." "If we are not ready to treat the people of our annexed possessions as Americans, and give them the full advantage of the protection of our laws," says the *Cleveland Leader* (Rep.), "we should stop annexing and go out of the expansion business." The twenty-five-per-cent. tariff policy, declares the *Milwaukee Sentinel* (Rep.), is "worthy of Spain. Unless the United States treats the Puerto Ricans as well as citizens of the United States are treated," it continues, "it ought not to hold a single colony or dependency." The *Philadelphia North American* (Rep.) says:

"So narrow a view of our obligations and of our own welfare will necessarily have a chilling effect upon the people of the island. It will also aid in cooling the growing desire of a section of the Cubans for annexation. Ultimately all the West Indies must become a part of our political, as they now are of our geographical, system. Whatever operates to check the desire of their people for the change is inimical to our larger interests. Congress is behaving in a small and niggardly spirit that is unworthy of the nation."

Indeed, some papers profess to see serious danger ahead if we adopt the proposed policy. "The acquisition of distant and alien dependencies, conquered by force of arms, denied the commercial privileges of other American citizens, without love for the American people or loyalty to the American flag," says the *San Francisco Chronicle* (Rep.), "would be the most colossal political blunder of modern times," and the *Portland Oregonian* (Rep.) declares that "if we are going to hold to protective tariffs against any people under our own flag, we must make up our minds to deal with them always as enemies, and to hold them down with the bayonet." If we do not establish free trade with our West Indian possessions, says the *Brooklyn Eagle* (Ind.), "we have annexed a rabbit warren of insurrections justified and excused by the same unjust exploitation of territory for the benefit of the home country that excused and justified the rebellion against Spanish extortion in Cuba." The *Yale Review* says:

"After specious promises of liberation this new monarch does less for these new subjects than the English Parliament has done for the negroes of Jamaica. The Jamaicans enjoy unrestricted trade with all the world; upon the Puerto Ricans are to be levied crushing duties on the necessities of life imported from the United States, and access to our markets, so indispensable to their economic development, is similarly restricted. Of economic liberty they will have less than England's most despotically governed crown colonies. To find a parallel to this policy one must go back to the ruthless commercial oppression of Ireland in the last century. What shall it profit the Republicans to create an Ireland at our doors?"

"Will the task of convincing the Filipinos that we are bringing them liberty be made easier by this sacrifice of the unresisting Puerto Ricans? What will be its effect on the solution of the Cuban question? Will not the Cubans justly suspect our intentions toward them when they see the outcome of our professions to Puerto Rico? Whatever settlement is attempted of the Cuban question can not fail to be embarrassed by this treatment of the neighbor island. Is it not for our interest to allay Cuban suspicion and to give every opportunity for the rise of a desire for annexation to the United States?"

DRUNKENNESS IN MANILA.

REGRET is expressed by several papers for the state of affairs pictured in a number of reports from the Philippines, which seem to agree that there is an immense amount of drunkenness among the Americans there. President Schurman, of the Philippine Commission, it will be remembered, said publicly soon after his return to this country: "I regret that Americans have been allowed to establish saloons in the Philippines, for the Filipinos are a temperate people, and the sight of an intoxicated American disgusts them. Nothing has done so much damage to the reputation of the American people as this." Capt. Frank M. Wells, chaplain of the First Regiment of Tennessee volunteers, who describes himself as "an Administration man clear through," said in an address in Washington, February 11, that before the American troops entered Manila there were only three saloons in the city, and that in each only "soft drinks" were sold; but that now there are four hundred saloons, selling whisky. And the drunkenness seemed to be as bad afloat as ashore. He said:

"While on board one of the transports to Cebu, I found that liquor-selling was the same as on the other transports. I tried to have it stopped, but failed. I took special care of the men in my regiment, with the determination that if I could not save their souls, I would at least get them to hell sober. I never saw so much liquor on a Mississippi steamboat, and I have traveled on a good many, as I saw on the transport *Sheridan* the last three days we were in Cebu."

Similar testimony was given a few weeks ago by Lieut. E. Hearne of the Fifty-first Iowa volunteers, who had just returned from Manila. In an address in New York City he said:

"The Filipinos, while pagans and semi-civilized, are moral and sober. They first learn of Christianity from the profane sailor, and when they see immense numbers of drunken, profane, and immoral soldiers representing this country, they have little respect for the religion they profess. 'If that is your religion,' they say, 'we prefer our own.' The soldier, when associated with others, loses his identity. Then his savage and lower nature displays itself. This is particularly true of the soldier in the Philippines, idle under a tropical sun. He loses all his religion. It is our duty first to send out Christian soldiers if we expect to make any sort of impression on the people there."

Mr. W. B. Miller, who has charge of the army and navy work of the Young Men's Christian Association, said in an address at the same meeting:

"So great was the effect of the drunkenness and irreverence of the American soldier in the Philippines that one man, writing to me from Manila, said that two missionaries gave up their work among the natives and went to work on the army. They realized the uselessness of their work when there was an immoral and drunken army representing this country on hand. One drunken soldier can do more evil than two missionaries can undo. The sending of whisky and questionable things to Manila is not a badge of honor for this country."

The latest report from Manila on this phase of expansion comes from Mr. H. Irving Hancock, Manila correspondent of *Leslie's Weekly*, who says:

"Of all the problems that confront us in the reconstruction of the Philippines the gravest and wickedest is one of our own importation. The Manila saloons, taken collectively, are the worst possible kind of a blot on Uncle Sam's fair name. The city's air reeks with the odors of the worst of English liquors. And all this has come to pass since the 13th of August, 1898! . . . To-day there is no thoroughfare of length in Manila that has not its long line of saloons. The street-cars carry flaunting advertisements of this brand of whisky and that kind of gin. The local papers derive their main revenue from the displayed advertisements of firms and companies eager for their share of Manila's drink-money. The city presents to the newcomer a saturnalia of alcoholism. . . ."

"I do not mean this as a tirade against all saloons. It is only

a much-needed protest against the worst features of the American saloon that have crept into Manila arm in arm with our boasted progress. There is nowhere in the world such an excessive amount of drinking, *per capita*, as among the few thousand Americans at present living in Manila. Nor does this mean that we have sent the worst dregs of Americanism there. Far from it; some of the best American blood is represented in Manila. There are men of brains and attainment there, who would nobly hold up our name, were it not for the saloon at every step. Gamblers and depraved women—in both classes the very dregs of this and other countries—have followed, and work hand in hand with their natural ally. These people are fast teaching the natives the depths of Caucasian wickedness, and the natives imagine it is Americanism.

"Chairman Schurman of the Philippine Commission voices his regret that the American saloon was ever permitted to make its advent in Manila. Well may he regret it, as may every other American, too, who has been in Manila during the past year. It is a great mistake to suppose that every officer, soldier, and sailor in the Philippines is drinking to excess, but some of them do, and the same is true of a great percentage of the civilians. The native is not discriminating, and attributes this vice to all Americans. If saloons were carefully and honestly restricted in number, and put under the rigid regulations that decency requires, this shame of Uncle Sam would quickly vanish. It is the glaring opportunity for drunkenness that does so much harm.

"So far as my observation went, I found that the military authorities of Manila were not on record as having done anything to abate this crying disgrace. Indeed, one American officer, fairly high in the councils at the palace, is the putative head of the concern that is doing the most to encourage and supply the thirst of Manila. We tried to civilize the Indian, and incidentally wiped him off the earth by permitting disreputable white traders to supply him with ardent liquors. Are we to repeat this disgrace tenfold, as we at present seem fair to do, in the Philippines?"

A Crime Against a People.—"The American soldiers, however, might drink themselves into death or idiocy, and it would be of less ultimate consequence than the simple fact of the introduction of the liquor traffic into the Philippine Islands. In one respect, at least, the civilization of the Filipinos was superior to our own, and that was in the use of intoxicating drinks. All travelers have testified to their temperateness and their very slight use of intoxicants. Our first step has been to flood their towns and cities with whisky and thus break down a conspicuous native virtue. For this liquor curse must remain in the Philippines long after the bulk of the American army has been withdrawn. It is the experience in all tropical countries that the whisky habit, once it secures a foothold, is difficult to extirpate. Whisky is a great decimator of tropical populations.

"The seriousness of the crime thus committed must be confessed by the Government itself, since, in its view, the Filipinos must be regarded as children. What would the world think of a nation that deliberately or heedlessly led millions of children into the liquor habit for the sake of profit? It is certainly remarkable that the Government, while regarding the Filipinos as children in their political capacity to govern themselves, should regard them as thoroughly mature in their capacity to govern their physical appetites. The Government has been extremely solicitous not to grant the Filipinos self-rule in political affairs, yet it has left them the prey of American rumsellers in social affairs.

"One does not need to be a prohibitionist in the United States to believe that the sudden and unrestrained introduction of the liquor traffic into a country where it had never before existed was a crime against heaven and earth. The traffic could have been forbidden at the outset by one man; it could be forbidden to-day by one man, because the whole archipelago is under martial law."—*The Springfield Republican*.

Abstinence as a Business Rule in the Army.—"Here would seem to be a case illustrating the desirability of inaugurating in the American army a rule such as is now enforced by railway managers and by other employers upon all employees on whose mental or nervous condition may depend the lives of many others, the correct working of valuable machinery, and the safety of costly investment. That rule requires of every man, occupying any position thus important in its relations to others, absolute

abstinence from intoxicating liquors. No railroad will now employ an engineer, a conductor, brakeman, signal-man, or switch-tender who is known to use intoxicants. The managers do not pretend to raise a 'moral issue' in the case, or to question anybody's 'personal liberty.' But, simply as a matter of business, they refuse to employ a drinker, no matter how moderate. So it is with the managers of many other industrial enterprises.

"The position of our American soldiers in the Philippines, Puerto Rico, Cuba, and elsewhere is often one of considerable delicacy. In all those regions the American nation is 'on trial' in the minds of the natives; in some parts the American soldier is very nearly the only 'sample' of our civilization to be anywhere seen by them. When he is seen drunk we are degraded in their estimation; when his drunkenness leads to misconduct toward native women, he may awaken resentments which years of effort may not suffice to allay—which, sufficiently multiplied, may rob the nation of the fruits of soldierly achievement and painstaking statesmanship. Why should not our Government protect the nation against such possibilities and dangers in the same way that the railroads protect themselves? Why should any portion of our army be permitted, through the indulgence of drinking habits, to involve the nation in risks so easily avoidable?

"Shall it be said that the total abstinence and orderly conduct that Kitchener enforced in his brilliant Sudanese campaigns are impossible of attainment among American troops? Not a drop of liquor was allowed to accompany Kitchener's expedition, for either officers or men, unless it may have been some small quantity among the medical stores. Why should any American soldiers (no matter how few) be permitted to make spectacles of themselves, imperiling the dignity of our Government and our peaceful relations with those among whom they are stationed? Why allow a comparison to be made between a drunken American 'Christian' and a temperate Mohammedan? The large majority of our soldier boys abroad are, we are proud to believe, temperate and well behaved. Why allow this majority to be disgraced by a few associates?"—*The St. Paul Pioneer Press*.

TOPICS IN BRIEF.

CANDIDLY, the only genuine good Indian is the Indian without any pine land.—*Puck*.

THE British are intoxicated with joy; they have taken so many laagers.—*The Philadelphia Ledger*.

MR. CARNEGIE should see if Mr. Frick would not compromise and accept a library instead.—*The Chicago Record*.

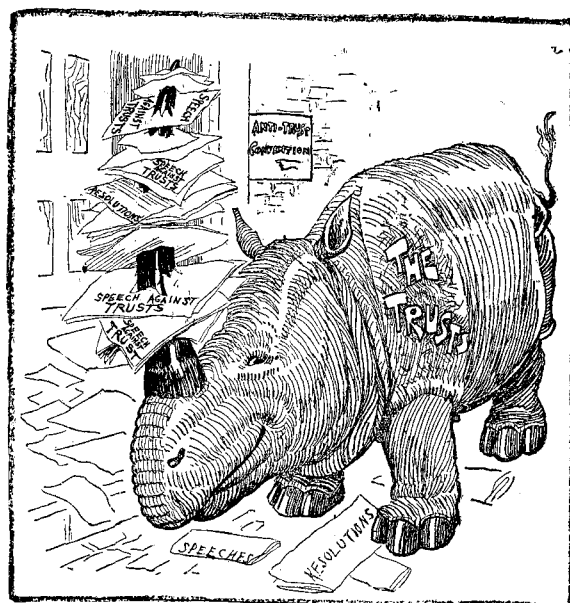
GENERAL OTIS does not mean to be outdone by "Bobs." He reports activity all along the line.—*The Boston Transcript*.

NO wonder Andrew Carnegie thinks poverty is a blessing. A poor man is never sued for \$21,000,000.—*The Chicago Times-Herald*.

IF the trusts persist in their waywardness Chicago will hold another conference, and how will they like that?—*The Chicago Record*.

MERELY to show his friendship for us John Bull will agree to use an isthmian canal if we will build it.—*The Omaha World-Herald*.

MRS. CARRIE CHAPMAN CATT, the new president of the Woman Suffrage Association, will have plenty of work to do in converting the doubting Thomases.—*The St. Louis Globe-Democrat*.



ANTI-TRUST SPEECHES DULY PLACED ON FILE.
—*The Chicago News*.

LETTERS AND ART.

IS THE CLASSICAL DRAMA IMMORAL?

IN many Christian circles there has been, and still is, a strong antipathy to the theater and all its belongings; but an exception has generally been made in favor of the classical drama and opera, on the ground that these were not objectionable from a moral point of view, as are the great majority of modern plays. But even this exception is not accepted by many teachers in the church; and in the *Lutheraner* (St. Louis), the official organ of the Lutheran synod of Missouri and other States, said to be the largest single ecclesiastical division in America, Prof. A. Graebner, of the Concordia Theological Seminary, in the course of a lengthy discussion on the modern theater, gives a surprisingly large, tho not complete, list of classical dramas and operas which either in their chief purpose or in the process of their development depict actions and describe scenes that he considers abhorrent to Christian morals. The list is as follows:

Mozart's "Figaro" depicts marital infidelity; his "Don Juan" describes the love adventures of a libertine; his "Cosi fan Tutte" describes the infidelity of two betrothed; and the "Zauberflöte" is a glorification of free-masonry. Beethoven's "Fidelio" treats of infidelity in love; Weber's "Freischütz" depicts immoralities that can scarcely be described; his "Oberon" brings forward marital infidelity; and his "Euryanthe," the attempted seduction of a bride. Flotow's "Martha" describes the amorous experiences of a woman in masquerade and of her female servant. Marschner's "Hans Heiling" treats of the infidelity of a bride. Rossini's "Barber of Seville" is the story of an abduction; Donizetti's "Lucia di Lammermoor" is the account of the deception of a betrothed woman and of suicide. "Lucretia Borgia" describes the vengeance of an unmarried mother and a woman killing others by giving them poison; "La Favorita" depicts marital infidelity; and "Don Pasquale" has practically the same theme. Bellini's "La Sonnambula" treats of the infidelity of a young man who is betrothed; his "Norma," of marital infidelity. Herold's "Zampa" depicts the vengeance of a woman who has been seduced. Meyerbeer's "Huguenots" deals with marital infidelity; his "Robert the Devil" is a tale of the love adventures of a young good-for-nothing; while the "Star of the North" is an account of infidelity in love. Halévy's "Jewess" is an account of the infidelity of a betrothed man. Auber's "Fra Diavolo" describes the love adventures of a robber chief with a married woman; his "Carlo Broschi" treats of the favorite theme of marital infidelity; the "Stumme von Portici" depicts the vengeance and suicide of a woman who had been seduced. Gounod's "Faust" is the story of a deception; and Thomas's "Mignon" the story of the adventures of a coquette and a jealous man. Bizet's "Carmen" consists of the love adventures and murder of a tricky gypsy woman. Massenet's "Manon" is the story of a mistress; his "Werther" describes a suicide resulting from illegitimate love. Verdi's "Otello" tells the story of forbidden love, of murder, and of suicide; his "Don Carlos" tells of unlawful love on the part of those who are wedded; his "Aida" describes jealousy and revenge; his "Masque Ball" treats of a somewhat similar theme; his "Rigoletto" is the love story of a libertine and a murder; while the "Elvira" describes the infidelity of a betrothed man and his suicide. Ponchicelli's "La Gioconda" is the story of broken marriage vows, and of suicide. Puccini's "Le Villi" describes the infidelity of a young man who is betrothed; while "Manon Lescaut" contains the adventures of a low woman. Leoncavallo's "Pagliacci" is an account of illegitimate love and a double murder resulting from vengeance and jealousy. Mascagni's "Cavalleria Rusticana" is the story of an illegitimate affection of those who are wedded. Becker's "Praise of Women" is the narration of the vengeance of a seduced gypsy woman. In Lortzing's "Wildschütz" a bridegroom sells his bride to a married profligate; and his "Undine" tells the story of illegitimate love in married life. Goldmark's "Queen of Sheba" is a tale of infidelity of the married; and his "Merlin" brings forth the story of the love adventures of a very son of Satan. Meyer-Helmund, in his "Love's Battle," tells the story of infidelity, jealousy, and suicide; Forster, in his "Lorle," depicts broken marriage vows; Gramann, in his "Melusine," treats of the same theme, and in his "Irrlicht" describes illegitimate love; Rubinstein, in his "Il Demonio," describes the love adventures of the devil with a woman; and Richard Wagner, in his "Flying Dutchman," treats of forbidden love; in his "Tannhäuser," of infidelity and unchaste things; in his "Parsifal" he describes the temptation to an unchaste career, and in his "Walküre" treats of marital infidelity and incest.

Need this list of "classical" pieces, objectionable in part or

throughout, be enlarged? asks the professor. And he answers substantially as follows:

This could easily be done. But we wish here to draw attention to the fact that a large percentage of the masterpieces of the great dramatists are also of this character, and it is noteworthy that just those productions of the great masters that are the most objectionable morally are the most popular on the stage at present. This is true of Schiller's "Kabale und Liebe" and his "Robbers"; of Shakespeare's "Merry Wives of Windsor," his "Romeo and Juliet," and others. In fact, attempts that have been made to produce only plays morally pure on the stage have signally failed. Edwin Booth made such an attempt, and only gave it up when his means were exhausted. There are unobjectionable plays, dramas, and operas; but these are the rare exceptions. In general, the tendency of the theater, even in its classical productions, is antagonistic to Christianity and inconsistent with high Christian ethical ideals. It is wise to follow the advice given by Dumas, himself the author of the favorite but not unobjectionable "Camille," to a friend, in these words: "You do not take your daughter to hear my play. You are right, and permit me to add in general, never take your daughter to the theater. Not only the play but the place itself is immoral."—*Translation made for THE LITERARY DIGEST.*

FUTURE OF GRAND OPERA IN NEW YORK.

IN spite of large houses, it is reported that there has been a very noticeable falling-off—amounting almost to apathy—in the interest which the audiences at the grand opera in New York have manifested toward the music and the acting. Various explanations are given. It is said that the supply of great singers is exhausted; that new works, better mounting, and more frequent rehearsals are required if opera is to maintain its proud position in the American metropolis. The New York musical correspondent of the *Boston Transcript* (January 31) thus writes:

"It is doubtful if at any time since grand opera became a recognized part of New York's social and musical life so little interest has been shown by the spectators in what was going on in front of them. It has always been characteristic that the majority of patrons of the opera have paid little attention to the operas themselves, but this year they pay little heed to their beloved stars. The writer, who has attended every performance since the season began, can recall only a very few times when there has been an outbreak of real, spontaneous, and enthusiastic applause. Now and then when Alvarez succeeded in hitting a top note on the key the stalls and boxes rustled with grateful approval. The final trio of 'Faust' when Calvé sings it still rouses the audience to loud applause, and Sembrich occasionally is rewarded with a genuine recall; but these times so dear to the heart of the singer are few and far between, and for the most part we have been treated continuously to the rather undignified spectacle of a string of artists walking in front of the curtain in response to a call which would have made their humbler brother in a continuous performance hesitate to do his second act for which he had been paid.

"The season began unpropitiously. Mr. Grau, after his wanderings up and down the country, brought back with him a disabled company. Van Dyck was not able to sing for several weeks; Saléza has attempted to sing but twice and has again retired to nurse his throat; Ternina was able to sing only on last Saturday, and many of the plans that had been made were of necessity given up. But all of this illness did not prevent the management from doing the operas undertaken in fairly good style. The loss of the tenors was severely felt because Alvarez has fallen decidedly flat and Saléza was needed all the more; and Van Dyck was wanted for German opera, since Dippel, the only other German tenor, has been overworked in the West and needed a rest; moreover, he has to sing in French and Italian now as well as in German."

The present method of mounting most of the operas, says the writer, is obsolete, and with few exceptions the scenery and costumes are shabby, incorrect, and tawdry. This must be improved, and new operas, works of the young Italians and of the

younger Frenchmen like Bruneau, De Lara, Goldmark, and Block, must be introduced to "vary the eternal grind of 'Faust,' 'Romeo,' 'Lohengrin,' 'Tannhäuser,' and 'Die Walküre.'"

"HARMONIC" LITERATURE.

MR. JOSEPH H. CHOATE, JR., has a new and startling proposition to propound, which, if accepted, would revolutionize our present literary forms. Whether Mr. Choate wishes to be taken seriously or not, is not quite determinable; he certainly maintains a commendable gravity of expression during the process of outlining his views. His proposal is for a new form of visual writing based on a broadening of the mental and visual focus, similar to that which is used in musical compositions. The mind is not to be concentrated on any one word, but is simultaneously to grasp and blend the meaning of several words as they lie together, one above the other, somewhat as the notes on a score. They are to be photographed, as it were, in a sort of flashlight mechanism. Mr. Choate thus explains (in *The Nineteenth Century*, February):

"Every one—except a few inhuman marvels of concentration—must occasionally, in the course of his ordinary reading, find himself staring vaguely at the page that he has just traversed, with a sudden realization that not a word of it has penetrated deeper than the back of his eye. In this state of mind most people must have noticed one curious effect. At times, as the reader sits looking blankly at the printed lines, something written there—his own name, some familiar catchword, a suggestive adjective, or what not—has suddenly flashed home to his consciousness, and he has then found himself quite unable to say in what part of the page it lay. His wandering attention seems to have left eye and mind focused broadly on the page instead of accurately upon a point; with the result that everything there has escaped him save the one word which by its associations had power to pierce the haze of vagueness that surrounded his mind.

"This is, of course, a very familiar occurrence indeed, but there is another of a closely related kind, which, tho it seems thus far to have escaped description, is, I believe, by no means rare. Occasionally when reading matter which was rather of weight than of interest, and especially passages where the author's descriptive zeal outran discretion, I have been startled to find my fading attention suddenly recalled by the unexpected flashing on my mind of a vivid impression. When this happens, the passage itself on rereading generally gives no clue to the source of the picture. The language seems usually as stiff and colorless as before, the choice of words as conventional and inaccurate, yet something in it has managed to set the imagination to work as vigorously as if it had been a literary masterpiece. I should like the reader to try to reach a similar result by experiment; but just as in teaching the young idea to whistle, the mere sound of the words 'prepare to pucker' make the act impossible, so the wish to receive one of these 'flashes' would be sure to fix the attention too closely to leave room for any such effect."

Mr. Choate compares the progress of written music and of literature as follows:

"People in general, it seems to me, have never fully appreciated the wonders of mental gymnastics to which even ordinary musicians have attained, and one of these marvels—score-reading—seems to prove conclusively that the capacity of man in this direction is almost without limit. In any large city to-day you may find men who can sit at a piano before an orchestral score of perhaps thirty lines, which they have neither seen nor heard, and play you a fair version of it at full speed. Now these thirty lines, spread as they are over a long page, are written in five different clefs, which have to be reduced, in the player's mind, to a common medium; and six or seven of the parts are those of 'transposing instruments,' which represent sounds above or below the written note. The music may be rapid and complicated to the limits of perception, yet the whole will not only be grasped instantaneously, but be arranged for piano on the way from the player's eyes to his fingers. . . .

"The development of harmonic music throws light upon the way in which such an art might well unfold. For the purposes

of the comparison, harmonized music may be taken to have begun with the embellishment of a simple melody by a second tone sounded now and then when it pleased the player. As the taste for the new sound grew upon people, more accompanying tones were gradually added, and the time between the appearance of one harmony and the next was thus shortened. It then occurred to some one to fill up these intervals of silence in the accompanying voice by connecting the subsidiary tones into a continuous melody. This, however crude and incomplete, was real counterpoint; and from such beginnings that artistic science unfolded by processes obvious enough. Let us suppose now that we begin with what we may call the literary equivalent of a simple melody, say an ordinary narrative. In view of the power displayed in music, it seems certain that by grouping the adjectives and other qualifying words above and below the words qualified—as it were in a chord—each group could be seized as a whole by the reader's eye and mind together. If, then, it were found that the effect was unusually vivid, or approached that of the 'flashes' I have described, the subsidiary upper and lower lines of qualifying words would become fuller and fuller, more and more complete. Then it would appear that, here and there, the subsidiary lines would, by the insertion of a word or two, show a complete phrase, and from that point to the connection of these subsidiary lines into continuous accompanying voices would be only a step. We should find our main story accompanied by one or two lines of distinct, self-contained, explanatory, or decorative sentences—true literary counterpoint—and the possibilities of this, inconceivable tho it be, are dazzling enough to be worth consideration.

"All this, of course, is 'new and startling' to the point of absurdity, but that is because I have been considering only its ultimate results. In essence, and from a practical standpoint, my suggestion is simply that of a new method of printing literary work; a mere device of typography. In the beginning, its sole effect would be to rid the main thread of the narrative of every superfluous word, and at the same time render the author free to pile up adjectives, indulge in repetitions, and wander from his subject to his heart's content. For generations, perhaps, it would serve only to make perfectly clear where lay the gist of the work; but as time went on the eye would fall into the way of unconsciously picking up the accompanying words and phrases, as the musician's eye became able to grasp the additional notes of a written chord. The art would find its initial impulse in the extraordinary conciseness and brevity of works written in the new form; but, in the end, readers would gradually acquire a power of visualization like that of the musicians, and harmonic literature, as such, would really come into being."

"The Absent-Minded Beggar": A Protest.—

From Graaff Reinet, Cape Colony, comes a protest against Mr. Kipling's latest song of the British soldier. Mr. J. F. Comerford thus writes to *The Saturday Review* (January 20):

"Is it not time that some one should enter a protest against Kipling's continued degradation of the soldiers of the Queen? There is neither sense nor sentiment in the song. But the jingle of the phrase 'absent-minded' caught on to the 'gin-nosed' muse of the rimester of the British army, and, tho it is in every sense absurd and inapplicable, was at once annexed and utilized. I confess that out here, just on the edge of the scene of action, the production jars cruelly on the nerves. Have we no better terms for our brave soldiers than these two, 'absent-minded' and 'beggar'? Believe me that neither is the type of man we want out here at all. We want for the defense of British interests in South Africa neither 'absent-minded' people nor 'beggars.' But really this comes from the unlimited indulgence and license allowed by the critics and reviewers to this, to my mind, the most vulgar of all our modern rimesters. In his 'Barrack-Room Ballads' he gives us the standards of morality and intelligence which, according to him (perhaps he knows), dominate the British army. He pursues Tommy into all his weaknesses and vices, and makes jingling rimes about them all. According to Kipling the British soldier is an insensate debauchee, a drunkard, and a mere human machine, to be moved about and destroyed at will by a government that treats him like 'a little whipped dog.' The picture is disgusting and disheartening did not many of us happily know

it to be utterly untrue. . . . There is not another nation in the world whose army has suffered so much from a vulgar rimester. Can we wonder that the Boers out here regard the whole British army as vitiated by disease as stated in the Boer letter addressed to *The Times*? that owing to their debauchery and drunkenness they are a foe that can not withstand the rigors of a campaign that the Bible-reading Dutchmen's superior moral stamina can easily face? I do not speak of the officers of the British army. It is evident that Kipling eliminated them from his idea of 'Tommy Atkins' in his original writings; but I am greatly surprised that the protests and repudiations on the part of military men have not been very much more numerous than they have been. But to my mind the worst feature of Kipling's muse is the astounding way in which he not only exploits the worst slips and falls of the soldier from the moral code, but actually attempts to excuse, nay, to glorify them."

"FÉCONDITÉ" AND THE "KREUTZER SONATA": A CONTRAST.

THE singular contrast presented by Zola's latest story, "Fécondité," to Count Tolstoy's famous tale of a few years ago is emphasized by Miss Hannah Lynch, an English novelist and critic. Zola's teaching, to which he returns again and again, is represented in the following passage:

"Resist, subdue. In order to resist and subdue, increase and multiply. In the immortality of your stock, forget or accept the transience of your souls. Worship life; give life; life in all its forms. Be the parents of numerous children; make also two blades of grass grow where one grew before. Enlarge your hearts; enlarge your families; enlarge the sphere of your action. Have children, but not as the poor man who lets his offspring wither and blight in the gutter. Have children, and work to breed them fortunately in that large, free adventurous, strong-willed, and strong-fibered liberty, which already, distinct on the horizon, is the ideal of to-morrow."

With this, says Miss Lynch (who writes in *The Fortnightly Review*, January), contrast the following from Tolstoy's "Kreutzer Sonata," in which he alludes to the ideas of love which the poets and romancers of all ages have taught us to reverence:

"What is peculiarly revolting about all this (the bickerings and hostilities of early married life) is that whereas, in theory, love is described as an ideal state, a sublime sentiment, in practice it is a thing which can not be mentioned or called to mind without a feeling of disgust. It was not without cause that nature made it so. But if it be revolting, let it be proclaimed so without any disguise. Instead of that, however, people go about preaching and teaching that it is something splendid and sublime."

And in speaking of woman's sexual servitude to man, he says bitterly:

"In the face of this, they prate about freedom, about woman's rights. Why, the cannibals might just as well boast that they were solicitous for the rights and liberty of the prisoners of war whom they feed and fatten for food."

On still another point Zola and Tolstoy are at the antipodes of human sentiment. The one delightful feature of "Fécondité," as Miss Lynch points out, is the upwelling joy which M. Zola takes in children. Says Miss Lynch:

"Could anything be more pure and charming than such a little picture of family life as this? Marianne is in bed, and a knocking against the wall is heard.

"Ah, the scamps," cried Mathieu gaily. "They're awake. Well, well, it's Sunday, so let them come."

'In the next room for the past minute there was quite a noise of an aviary humming. You could hear a chatter, a shrill twitter, broken by cascades of laughter. Then there were dull thuds, no doubt pillows and bolsters flying, while two little fists continued to drum against the wall.

"Yes, yes," said the mother, smiling and uneasy; "tell them to come in, they'll break everything."

'The father in turn rapped loudly. This, on the other side of the wall, was the signal for an explosion of victory, shrieks of

triumphant joy. And the father had barely time to open the door when in the passage was heard a patter and a rush. There was all the flock, and it was a magnificent invasion. The four were in their long nightdresses, which fell to their little naked feet, and they trotted and they laughed. Their soft brown hair flying, their visages so rosy, their eyes shining with such a candid joy that they shed light around. Ambroise, tho he was the second-born, hardly five, walked first, being the most enterprising, the boldest. Behind came the twins, Blaise and Denis, proud of their seven years, more thoughtful, above all the second, who was teaching the others to read, whereas the first, always timid, somewhat of a coward, remained the dreamer of the band. And each held a hand of Mlle. Rose, as lovely as a little angel, dragging her now to the right, now to the left, in the midst of shouts of laughter, but whose two years and two months held their own gallantly, and stood afoot.

"Ah, you know, mamma," cried Ambroise, "I'm not warm, not a bit. Make a wee place for me."

'With a bound he sprang upon the bed and dived under the quilt, shivering up against his mother, so that only the little laughing head, with its fine curly hair, could be seen. At this sight the twins uttered a loud war-cry and, springing up in turn, invaded the besieged town.

"Make room for me; make a wee little place, mamma! There at your back, mamma, near your shoulder."

'Only Rose remained on the floor, beside herself, furious. In vain did she attempt the assault; she inevitably fell down. "And me, mamma; and me," she cried.

'The father had to help her as she crawled up and balanced herself with her two fists, and the mother caught her in her arms, and it was she who had the best place. At first the father trembled, fearing this band of invading conquerors would hurt their poor mamma. But she reassured him, laughing loudly with them. No, no; they would not hurt her; they only brought her happy caresses. And he stood marveling, so amusing, of such a gay and adorable beauty was the picture. Ah, the beautiful and goodly Mother Gigonge, as she laughingly called herself at times, with Rose on her breast, Ambroise half hidden against her side, Blaise and Denis behind her shoulders! It was quite a brood, little pink beaks lifted on all sides, soft ruffled hair like feathers, while she herself, with the whiteness and freshness of milk, triumphed gloriously in her fecundity, vibrant with the life she was ready to bestow again.'

"Such a picture as that, written with such genuine enthusiasm and conviction, is enough to make the gruffest old bachelor in love with marriage. It is all laughter and sunshine; little pink faces and fluffy soft hair and pattering feet, and shrill cries of joy about an enchanted mother, with, for spectator, an enraptured father, in the early morning light. There is nothing common or sordid about the intimate scene, still less is it overdrawn or idealized. It is as pure and as lovely as dew, as fragrant as honeysuckle, as sweet-toned as the lilt of water or the song of birds. It is just an exquisite idyll, in which mere life and motherhood are revealed to us with freshness and charm. Turn now to Tolstoy upon the same subject. Joy in children is a joy he does not understand.

'Consider what lying goes on concerning children [he writes in the "Kreutzer Sonata"]. Children are a blessing from God—children are a joy. Now all this is a lie. Children are a torment, and nothing more. . . . Under the most favorable circumstances, that is, when in thriving health, children are a torment; but when they fall ill, life is positively not worth living, it is simply a hell on earth. . . . Word would suddenly be brought that Vasa was taken sick, that Mary had a bowel complaint, that a rash had broken out on Andy's body or face, and from that moment began our martyrdom anew. To what part of the city should we rush off, which doctor should we send for, in what room should we isolate the sick child? And then began the endless series of injections, measurements of temperatures, mixtures, potions, and doctors. And before this came to an end, something else would crop up unexpectedly, and so on without end. As I said before, it was one continual escape from fancied and from real dangers. And the same thing goes on still in the majority of families. In our family it was painfully palpable. My wife loved her children dearly, and was credulous; so that the presence of children, far from contributing to better our life, only poisoned it. Moreover, the children were for us a new pretext for quarreling. Each of us specially favored one child, which was our pet instrument in the quarrel. . . . and, as they grew up, they gradually became our allies, whom we sought to enlist on our side by every means at our disposal.'

"This is a picture of fatherhood as bitter and somber as Zola's is radiant and fervent. The hesitating bachelor lured to consider favorably the thought of marriage by the latter's sunny page, is here invited to hug his celibacy as a blessing. All that Zola admires in marriage with extravagant passion Tolstoy condemns, but while the latter degrades marriage with his ascetic

contempt, Zola bestializes it with pagan devotion. I do not use the word 'bestialize' with the conventional implication: I mean that Zola reduces man and woman to the mere state of animal. He eliminates mind and soul; heart with him is interpreted as health; and virtue is the continuous production of the species."

THE AMERICAN COLLEGE IN THE TWENTIETH CENTURY.

THE notable advance of higher education in America during the past thirty years—as especially shown in the great growth of the elective system and the establishment of faculties of graduate study—suggests the thought that great changes are to be looked for in the future. Prof. Clement L. Smith, dean of the faculty of arts and sciences at Harvard, believes that one of the next advances in collegiate education will be the abridgment of the undergraduate course to three years. In *The Atlantic Monthly* (February), he says:

"It is to be observed, in the first place, that the question of a three-years' course is not now, as it might have been perhaps thirty years ago, a question of turning the student away at the end of three years, with no place to go to for further study—as he actually was turned away, in those days, at the end of four years. If there was danger of any such result then, there is surely no such danger now. The growth of the graduate school has familiarized every college student with the fact that the bachelor's degree is really, as it is called, only the first degree in arts, and not, as we used to regard it, the crown of a liberal education; and if he desires to carry his studies beyond that point, even with no thought of devoting his life to any particular field of learning, the way stands open for him. And this would be true, should the three-years' course be adopted, not only of the universities, with their fully organized graduate schools, but of the independent colleges, which are far more numerous, and are perhaps the most important factor in this problem. It would not be difficult for at least the best of these to provide instruction for a year or two beyond a three-years' baccalaureate course; and there is ground for confidence that the number of those who took such an extended course would be considerable."

The college must be "a place of freedom with responsibility," says Professor Smith, and the old question of classics versus modern learning will be decided by the student himself in accordance with his own mental needs and tastes.

One Art for All the World.—M. Jean François Raffaelli, a French artist of note, believes that the endeavors to foster national and provincial schools of art is a mistake, and that internationalism is to be the ideal of future art, as many believe it is to be also of the social organism and of religion. He says (*Philadelphia Times*, February 4):

"If we look back on the history of the past centuries, we shall see that every nation has had, in its turn, a national art. But the nations were separated by long distances. I would have laughed much if I had been told, some twenty years ago, that I would consent to cross the ocean and come to America in order to act as a member of the jury in Pittsburg, and I would have hastened to consult the map about the situation of the city. To-day, on the contrary, by the numerous and rapid means of communication the distances are annihilated or greatly reduced. And since there are no more distances, or scarcely any, this art, which the ancient nations transmitted to each other like a sacred relic, has no longer any reason for being national; it ought to be international and to belong, as the sacred mark of civilization, to all civilized nations. I repeat it. This is the idea which I came to salute among you. Indeed, when I was asked in this country: 'Is there an American art?' I answered: 'There is no American art any more than there is at present a French art. There is the Art, that is all.'"

"It was for the Americans, a nation cosmopolitan as no other is, to defend this idea of the universal art. And by this idea of a universal art artists may become the champions of the alliance

of all the civilized nations. A noble mission, indeed, which they should receive every encouragement to worthily fulfil.

"Let us congratulate one another in this idea. There is only one art in the world, as there is only one God. There is only one art, as there is only one ideal among civilized people. There is only one art, as there is only one brain in a head; as there is only one heart in a body; as there is only one soul in every one of us."

A Literary Eremite.—M. Huysmans, the novelist, is to join the Benedictine Order on March 19. "On that date," he says, "I shall put on the clothes of an oblate, and shall thus have mounted the first step of the celestial ladder." The London *Academy* thus comments on the announcement:

"We note, however, that M. Huysmans does not intend to put off the clothes of a novelist. As an oblate, indeed, M. Huysmans will not have to wear the dress of the order at all times, nor will he live within the walls of the monastery. He will reside in his own house at Ligugé, and one of his first occupations will be to complete his biography of St. Lydwine of Schiedam, and his novel, 'L'Oblat.' Huysmans's career has been a strange one. The routine of many years' quill-driving at the Ministry of the Interior did not weaken his capacity for violent mental and spiritual experiences. In *Là Bas* Huysmans looked down into the fetid abyss of Parisian Satanism. Through pessimism, mysticism, Satanism, and what not, Huysmans reached Catholicism. It would be stupid and unjust to question the sincerity of Huysmans's conversion, but one feels that his is a life that must be lived out before it can be understood."

NOTES.

ONE of the literary events of the season in Paris is to be the choice of a successor for Victor Cherbuliez in the Academy, and already the election bids fair to be a hotly contested one. Another coming event is the production of 'L'Aiglon,' by Edmond Rostand, author of 'Cyrano de Bergerac.' Mme. Bernhardt is to impersonate Napoleon's son in this play, which is to be the chief dramatic attraction during the Exposition.

It is reported in all seriousness from France that a careful father lately wrote to Zola asking him as to the fitness of his new novel, 'Fécondité,' for young ladies' reading. In reply M. Zola wrote politely: "I don't write for young ladies. I don't believe my books are good for brains still in the process of development. You are perfectly right to direct the children's reading, who owe to you obedience. Later on, when their life is more free, they will read what they want. This opinion may guide other parents who are perplexed by similar problems."

HAUPTMANN'S new play, "Schluck und Jauch," written in the dialect of Silesia, was performed in Berlin a few days ago for the first time. *The Academy*, London, describes the plot as "slight and fantastic—an elaboration of Lamb's little chimney-sweep who found himself in a ducal bed." Schluck "is invited to the castle, and is treated as if he were a prince. He succumbs to the dazzling illusion, but is finally sent back to his native fields with Jauch for his sweetheart, and a cottage and fields for his support. The burlesque scenes and situations evolved are said to be distinctly comical."

A WRITER in *The Pall Mall Gazette* tells the following anecdote of the late Dr. Benson, Archbishop of Canterbury and father of Mr. E. F. Benson, the author of "Dodo." "Just after 'Dodo' had taken the town by storm, Archbishop Benson went down to Tunbridge School, of which he was visitor, to preside at a special function. There was a large gathering, and the archbishop made a speech, in which he dwelt on the bygone customs of English public-school life, many of which, he said, 'are now as extinct as the—' Then he paused. It was not hard to divine the traditional simile which was on his tongue. A smile went round the room, spreading till it broke into a burst of laughter, in which the archbishop joined. The sentence was never finished."

THE death of the brilliant young war correspondent, Mr. G. W. Steevens, at Ladysmith, will be particularly regretted by those who have read his books, among which are included "The Land of the Delta," "With the Conquering Turk," "Egypt in 1898," and "With Kitchener to Khartum." *The Commercial Advertiser*, New York, says of him: "If not the duty, it has been at least the invariable practise of the best war correspondents not to spare themselves peril of any kind, and they have taken their lives in their hands with as much bravery as the soldier himself. Apart from all the talk about censorship and the danger of allowing despatches to be sent off the field too soon, it must not be forgotten that the war correspondent not infrequently performs services in carrying despatches, and that on more than one memorable occasion he has been useful to the general in command as well as to his newspaper. Mr. Steevens's work was exceptionally fine, showing a close and abundant observation and vivid descriptive power that remind one of Kipling. Whether in the Greco-Turkish war, with Kitchener in the Sudan, Lord Curzon in India, or General White at Ladysmith, his account of what he saw ranked high as descriptive literature."

SCIENCE AND INVENTION.

IS MATHEMATICS THE BASIS OF ALL EDUCATION?

THOSE persons who "never could understand mathematics" and who have consequently left this study out of their educational scheme, will probably be indignant over the attitude of a French educator, M. A. Bertrand. In a forthcoming work entitled "Studies in Democracy," some advance chapters of which appear in the *Revue Scientifique* (January 13), M. Bertrand asserts that a boy who is not apt in mathematics ought not to go beyond the primary school, because he who has no mathematical aptitude is simply a dunce. He maintains, however, that those who believe themselves to be without this faculty are generally mistaken, and that their belief is due to poor instruction. Mathematics he believes to be the proper basis of all forms of knowledge, and he urges that its teaching be reformed so that every one will see and admit this fact. Says M. Bertrand:

"The best minds hold that there are two studies essential in secondary education—languages and sciences; I should invert the terms, and hold that it is neither subversive nor revolutionary to say 'science and language.' Now there is no scientific study without a mathematical introduction. This is, so to speak, the ground floor of the house. You despise the ground floor because it is usually reserved for shops."

"He who is totally without the aptitude for mathematics that is requisite for the assimilation of elementary science, will probably never be able to rise very high in intellectual work, and I could not with a good conscience advise him to take up secondary studies. . . . This may be considered somewhat brutal; but I stand by it. We are always talking of selection, but no one wants to submit to the conditions of all selection, which are the choice of the best and the rejection of the worthless. . . . The time is past when a professor of rhetoric could boast that he scarcely knew the four fundamental rules of arithmetic. We must accept the opinion of Leibnitz: 'Without mathematics we can never penetrate into the depths of philosophy; without philosophy we can never penetrate the depths of mathematics; without the two, we can never get to the bottom of anything.'"

"But do not be discouraged; it is not a question of transcendental mathematics in secondary education. When we meet learned, distinguished, even eminent men in their specialty, who assure us . . . that they have always had a deep aversion and a radical distaste for mathematics, we should always inquire whether they are quite sincere, and whether the fault does not lie with methods of instruction rather than with their own minds. Arago made a very sensible remark when he said: 'People who have never studied geometry and algebra are always very much afraid of these big words; they make monsters out of them; but these studies are much easier than grammar; the rules of grammar are a hundred times harder to understand and remember.'"

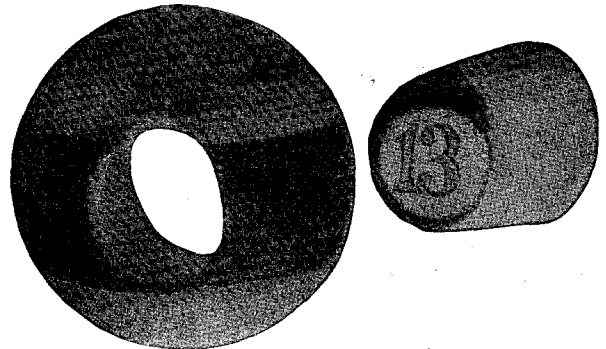
The writer quotes from a recent work on the teaching of mathematics by C. A. Lasant (Paris, 1898) to fortify his position. The author concludes that mathematical notions are necessary to all, not only from the practical standpoint, but also from that of all science; and that every one of average intelligence can acquire these notions within certain limits. "To ask," he says, "whether a child is apt at mathematics is equivalent to asking whether he is apt at reading and writing." If we ask whether the child is able to become a mathematician, of course the answer would be different. It is not a question of training mathematicians. "Numbers," it has been said, "govern the world." In other words, says M. Bertrand, there are arithmetic and geometry everywhere, even in the domain of morals, which is a science of ratios or relations. In short, mathematical ideas regulate the rules and measures of all other things that we know and that we ever can know. A great English philosopher, Sir William Hamilton, M. Bertrand admits, entertained ideas quite opposed to those just set forth. He asserted that the exact sciences had no value as a mental discipline; that they distort the reasoning

powers, paralyze thought, and extinguish imagination. He sees nothing better in the physical sciences. John Stuart Mill answered him thus: "I am astonished at the sterility of imagination of a man who can see nothing admirable in the material universe." M. Bertrand thinks that such attacks as Hamilton's may be disregarded. He fears rather the prejudice of those who are too idle to inquire whether those prejudices rest on solid ground or not. Such people, he says, are the victims of false methods of teaching. An eminent mathematician recently declared that mathematical instruction in France is still the most difficult, the most pedantic, and the most fatiguing that it is possible to conceive of, and that the routine teaching of theology is nothing to it. He advises his fellow countrymen (and doubtless the advice may be heeded in other countries also) first to reform their methods of teaching mathematics, so that every person of average sense will be able to pursue the study with ease and profit and to see its importance; and then to insist that it shall be made an essential feature of every scheme of secondary instruction.—*Translation made for THE LITERARY DIGEST.*

WHAT HAPPENED TO A BILLIARD BALL.

A RECENT curious mishap to a billiard ball is interesting from the illustration that it gives of the internal structure of ivory. The ball in question was brought to the office of *The Scientific American*, which thus describes and explains its condition:

"At first sight one would naturally suppose that the perforated ball and snugly fitting plug were the work of some deft mechanic,



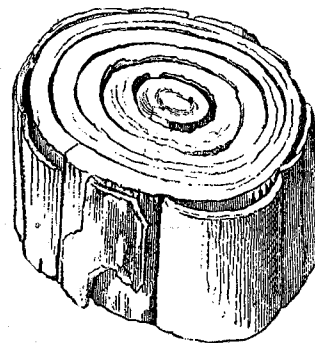
CURIOUS MISHAP TO A BILLIARD BALL.

for despite its taper and irregular section, the one fits the other so closely that it is difficult to detect the joint. As a matter of fact, however, the 'trick' was done, involuntarily, during a game of billiards, when this particular ball was struck heavily by another ball on the figure 13, with the result that the heart of the ivory was driven cleanly out, as shown in the illustration.

"If a cross-section be taken of an ivory tusk, the center will contain a spot (the remains of the pulp) of darker color than the rest, and concentric with this will be noticed numerous circular contour lines, which are due to minute curved spaces known as 'interglobular spaces.' In these spaces there is less of lime salts

and more of organic matter than in the rest of the ivory. Hence the ivory in these rings is less dense and more likely to decay, and fossil tusks and the tusks of mammoths are frequently found to have separated into a central solid cone, with several superposed hollow cones embracing it, as shown in our engraving.

"This billiard ball had evidently been turned from the heart of the ivory, the axis of the tusk coinciding closely with the axis of the ball. The sharp blow must have been delivered fairly in a line with the axis of the



SECTION OF DISINTEGRATED MAMMOTH TUSK, SHOWING NATURAL LINE OF SEPARATION.

heart, and the piece which was driven out gave way at the circular line of cleavage, marking the presence of the 'interglobular spaces' above referred to."

SCIENCE AND SPIRITUALISM.

AT no time has the attempt to explain certain well-known phenomena on the supposition that disembodied spirits of the dead can communicate with the living been accepted by scientific men, as a body. Yet from time to time individuals of high scientific reputation have announced their belief in this explanation or in something approximating it. For many years, the Society for Psychical Research has devoted itself to investigation of this class of phenomena. It has numbered among its ranks some eminent men of science; yet the majority of scientific men have not only held aloof from it, but have denied that the results of its investigations can properly be called science. Spiritualism, however, has hitherto received scant confirmation at its hands, so that the announcement by one or two men of reputation that they have discovered a "medium"—Mrs. Piper by name—in whom they have learned to place implicit trust, and whose performances will bear no other interpretation than that based on a practical admission of some of the claims of spiritualism, has caused a sensation. One of these men—Prof. James H. Hyslop, of Columbia University—read on February 13 before the New York Section of the society just mentioned a paper in which he explains the reasons for this belief. These are reported in *The Evening Post* (New York, February 14) as follows:

"Professor Hyslop began with an explanation of the nature of the problem which presents itself to the investigator of Mrs. Piper's phenomena. This is the question of personal identity after death, or the continuity of personal consciousness in another state of existence. It is not a problem regarding the general claims of 'spiritualism,' which comprehends a wide class of alleged phenomena that have no bearing whatsoever upon the primary matter at issue.

"In regard to the question of fraud, Professor Hyslop maintained that it was dismissed from consideration for all intelligent men ten years ago, and that suspicion persisted only in those who had not learned the facts. Those who choose to entertain it must make it good by specific facts and proofs or be thrown out of court, as Mrs. Piper has been relieved of all responsibility for the value of her phenomena, and no one can have 'sittings' with her except through the secretary of the society. Whenever any experiments of importance are conducted, Dr. Hodgson assumes the responsibility for secrecy in them."

After describing the precautions taken to prevent "suggestion" and the obtaining of information from the sitter, and to insure a correct and permanent record, the reporter goes on to say:

"The facts in the Piper phenomena at large consist of three kinds of 'messages': (1) Incidents in the ante-mortem life of the alleged communicator; (2) reflections, spiritual, moral, and medical advice, delivered in the appropriate manner; (3) description and philosophical accounts of the conditions of life in a transcendental world. Of these three types, only the first appears in Professor Hyslop's record. These are specific incidents in the lives of six different 'communicators.' One of them purported to be Professor Hyslop's father, two of them uncles, one his cousin, one his brother, and one his sister. Their names were given correctly, and they represented correctly also the actually deceased relatives that they claimed to be. The one claiming to be his father gave in proof of his personal identity as many as seventy-five or one hundred incidents that have been proved to be facts of his experience before his death in 1896. . . . Many of the facts were unknown to the son until ascertained in the West from friends and relatives to be true. There were as many as twenty-five of these, excluding direct telepathy with the sitter's mind. Five of the sittings were held in Professor Hyslop's behalf by Dr. Hodgson, while Professor Hyslop remained in New York, and all the facts then told were unknown to Dr. Hodgson, and perhaps one half of them unknown to Professor Hyslop also. The incidents given by all six of the 'com-

municators' number some 150 to 200, some of them requiring three months' investigation to verify."

Discarding the hypothesis of fraud, Professor Hyslop concludes that only two explanations are possible—telepathy, or "mind-reading," and the persistence of individual consciousness after death. He holds that the former would in this case strain one's credulity far more than the latter. He says:

"The selective character of the telepathy involved is beyond comprehension, unless we suppose it equal to the task of reproducing all the phenomena of personal identity and individual consciousness, precisely as we should expect them in a surviving spirit. If all the facts were known to the sitter, the case in favor of telepathy would be more plausible, tho it would still remain extremely puzzling to find the selectiveness in favor of personal identity so perfect as it is in the hundreds of persons that have visited Mrs. Piper. But when large numbers of the facts are wholly unknown to the sitter, the telepathy that can select almost infallibly the right facts from the right person among all living consciousness or memory is something for which there is no scientific analogy outside the phenomena in the Piper case, so far as yet authenticated scientifically."

Professor Hyslop challenges those who do not accept his conclusions to adduce a more reasonable hypothesis than his. It is extremely unlikely that any scientific man, except those already within the bounds of the Psychical Research Society, will notice this challenge, for other members of the recognized learned bodies have given it to be understood that they do not consider the phenomena on which the psychical investigators are working as legitimate subject-matter for scientific research. So, right or wrong, the scientific journals have as yet furnished us with no comments for quotation. Some of the daily papers are not so reticent, altho most of them adopt the familiar tactics of ridicule in dealing with phenomena of this kind. The following from *The Sun* (New York, February 15) is a fair sample:

"Inasmuch as these so-called communications with the other world have been going on now for fifty years, it is rather remarkable that the thousands of 'spirits' consulted have not by this time got along further than such childish methods of revealing themselves. They have made no progress in the art since the days of the Fox sisters, and Mrs. Piper's 'communications' to Professor Hyslop are even in the lowest plane of intelligence of any which we can recall.

"Nothing in the whole volume of 'spiritualistic' revelations from the beginning is suggestive of an intelligence superior to mortal knowledge or which even approaches that of human beings of average intellectual capacity. If Professor Hyslop's 'spirit' father could think of no more convincing way of identifying himself to his son than by making inquiries about his pen-knife, his broken fence, his delinquent taxes, his neighbor's dog, and other matters of the sort, either the deceased gentleman has retrograded into childishness in the spiritual state or the son must have been humbugged by the 'medium' and her manager. . . .

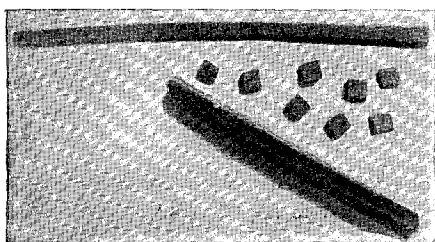
"Of course, such witnesses can have no standing with sensible people. They are too dull and stupid to go on the witness-stand. The testimony which comes through the 'mediums,' instead of furnishing evidence of an intelligent personal existence beyond the grave, tends rather to convince anybody believing it that intelligence, as we know it, passes away at death. Mr. Hodgson, Mrs. Piper's manager, is a clever fellow. Why does he not teach her to do better?"

Leaving out the suggestions of fraud on the part of the society, the force of such a statement as this lies in its insistence on the triviality of the communications. In reply to this it is said that the object of the communications is personal identification, and that this may often be best accomplished by reference to facts and events of the most trivial character. Yet when this is admitted, the question remains: When the identification is completed to the satisfaction of the sitter, as in this case, why can not the disembodied intelligence go farther? Is it because of lack of will or lack of ability? And why should there be lack of

either? Altogether, it will probably be agreed that there is room for much more investigation of this subject; and, since the staid learned societies beg to be excused, most people will be glad to allow the psychical researches to continue.

EFFECTS OF MODERN GUNPOWDER.

THE powders used by the British and the Boers in the present conflict in South Africa are not those familiar to our fathers. They are of strange chemical composition, and their effects are equally strange. Owing to these facts, the conditions of warfare have greatly altered and there have been a good many surprises. In an article in *L'Illustration* (Paris), M. Clément Casciani tells



CORDITE FOR ARTILLERY (HALF SIZE).

how the art of war has been revolutionized by the invention of these new forms of powder. He writes:

"The progress of ballistics has revolutionized the art of war. Our fathers, who fought with short-range guns

which required some time to reload, were obliged to wait until the enemy was near them before using their arms, and as they could fire only a limited number of projectiles in a given time, it followed that a bold body of men could disperse a battalion with the bayonet, in spite of their fire. Napoleon's soldiers charged with arms in hand.

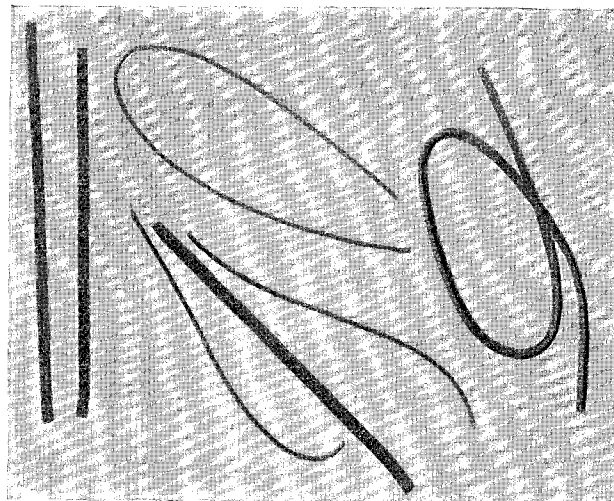
"Nowadays it is different; we kill our enemy without seeing him. Projectiles coming generally from invisible points, at a distance of several miles, fall like hail on the advancing regiments, whose ranks they decimate; and if troops wish to make an assault, even if the space to be crossed is narrow, a storm of lead lays them low in a few seconds.

"This is what is now taking place in the South African war, where assaults are such murderous affairs and so rarely crowned with success that they reduce the number of effective troops without profit.

"The cause of this revolution is the present rapidity of fire and the invention of smokeless powder.

"For a long time a powder has been sought that should be more powerful than the old black powder; that is, that should be able to give the ball greater speed and consequently extend its range. The picrates, chlorated powders, and nitrated explosives such as guncotton and nitroglycerin, are much more powerful than black powder; but they can not be used in pure form, for

they are what are called shattering-powders. Their combustion, being too swift, produces a sharp reaction, which in a firearm breaks the gun before the projectile has time to move. Besides

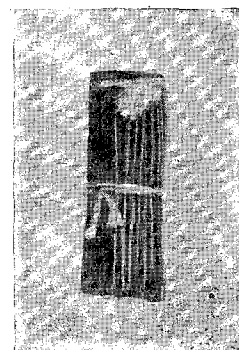


BALISTITE (ITALIAN ARTILLERY POWDER) IN STRIPS.

this, the chlorated powders and pure nitroglycerin, which explode at the slightest shock, are too dangerous to handle."

The inventors of the new powders have endeavored to render the use of the explosives possible by retarding their combustion in various ways. This part of the subject was very thoroughly treated in a recent article by Hudson Maxim, quoted in these columns. The result has been the invention of various forms of powder much more powerful than the old black variety and giving off comparatively little smoke. The illustrations herewith show the appearance of various kinds adopted by European nations. The author notes certain objectionable features of the new powders. One is their rapid deterioration, which has been specially noted in the Transvaal; another is their injurious effect on the bores of cannon. Says M. Casciani.

"One fault of the smokeless powders containing nitroglycerin is that they rapidly wear out the bores of the guns by erosion. This results from the escape of the highly heated

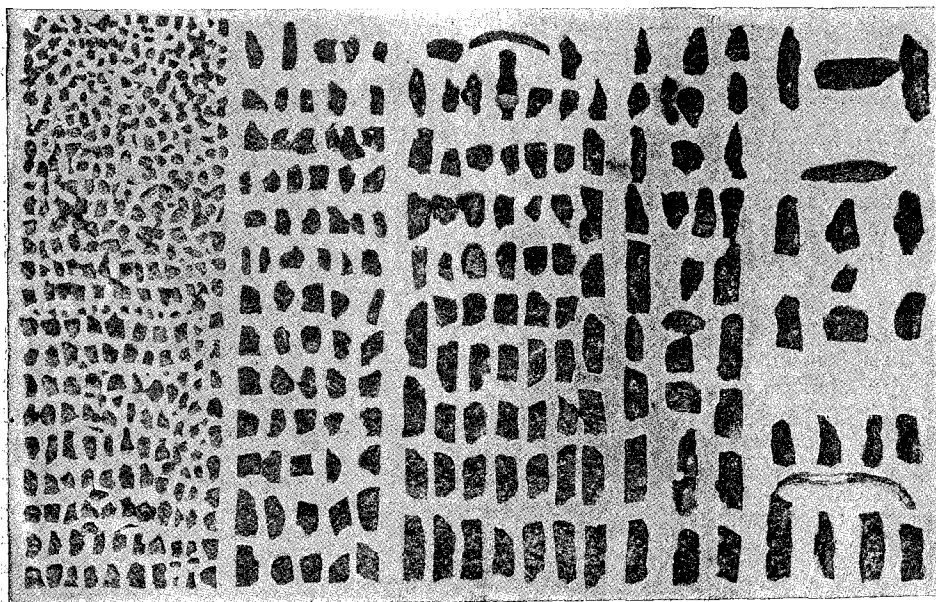


CORDITE CARTRIDGE FOR GUN.

gases that are always produced between the projectile and the wall of the gun. The metal is worn away, partly melted, and corroded, as if by strong acid. Powders not containing nitroglycerin, such as those used by the French, have not this inconvenience."

The author notes here that powders for the bursting-charges of shells need not be slow-burning, the only requisite here being that the charge should not be exploded easily by shock. Powders used for this purpose are melinite and the English lyddite, now in use against the Boers. Of lyddite M. Casciani says:

"This substance has extraordinary energy: the effects of its explosion being six or seven times as great as those of black powder, on compact rock or masonry, and one and a half to two times as great in earth. The melinite or lyddite shell breaks the most solid and resisting plates of steel. Not only is the



FRAGMENTS OF A MELINITE SHELL.

projectile shattered into small fragments, but all objects within the radius of action are likewise shattered. . . . This radius extends only from twenty to twenty-five yards . . . but wo to those who are found within it! Even if they are not touched by the fragments they will be killed by the blast of gas produced by the explosion."—*Translation made for THE LITERARY DIGEST.*

CLIMATIC MISFITS.

A PHYSICIAN of Janesville, Wis., Dr. W. P. Roberts, has been making a study of local climatology throughout the United States and has come to the conclusion that what he calls "local climatic misfits," or places not favorable to health, are responsible for much of our disease, and especially for catarrh and consumption. He points out that while some parts of the country are almost fatal for consumptives, others are practically immune, and he believes that by taking advantage of these facts the present mortality from tuberculosis can be greatly decreased. From a recent lecture by Dr. Roberts, published in the *Boston Weekly Transcript* (February 9), we quote the following:

"That local climatic misfits exist, and that in many parts of our country the health and lives of the inhabitants are more in jeopardy than in other localities because of such misfits, is a conceded fact.

"So far as I am informed, there has not been any scientific reason made public as to the real cause of these life-destroying climatic misfits, altho some physicians and men of science have advanced theories.

"The late and eminent Dr. Henry I. Bowditch, of Boston, Mass., many years ago arrived at the conclusion that 'an excess of moisture in the ground' caused the largest number of such misfits along the line of producing consumption in New England. . . . After giving the subject my best thought, I concluded that the Dr. Bowditch theory had the preponderance of common sense in its favor. In every place throughout New England with which I am familiar there has been a much larger per cent. of mortality from consumption in sections where there is an excess of moisture in the ground than in scores of health resorts in the drier sections of the country. . . .

"My investigations led me to study the scientific weather reports, as gathered and published by our Signal Service Bureau.

"By comparing those reports with personal observations, I learned that in small areas, for example in a town, a circumscribed locality in a town, or even the area may include several towns or counties in a given State, or wherever consumption is causing a large per cent. of the deaths, we also find an excess of moisture in the ground; which proves the theory of Dr. Bowditch. I have little doubt in my mind that could he have had the aid of the very efficient Weather Bureau we now have, he would have been able to arrive at the cause, which, in my judgment, is that in all such localities whether found in New England, Wisconsin, or any other commonwealth, those excessively moist places have perceptibly higher and lower temperature in times of extreme changes of weather than do adjacent localities where the ground is drier. . . .

"It seems to me that as soon as the people become conversant with these facts, it ought not to be very long until the public servants—state officials—will realize that instead of recommending large outlays in money to build and equip state homes for consumptives in close proximity to those excessively moist locations, they will insist on having such institutions located in the most immune (dry) sections to be found within the bounds of the commonwealth.

"In my judgment, it would be far better for any commonwealth having a desire to rid itself of this scourge, at the least cost of lives and finances, to send a competent commission to locate a state home for consumptives within the bounds of the old American desert, where it has already been proven (through the admirable source of the Invalid Aid Society) that climate together with other environments cures more than ninety per cent. of such cases.

"There are plenty of locations which can easily be secured, and there is no good reason why Congress should not set apart enough of those waste lands to supply every State seeking to carry out such a desirable health, life, and money-saving scheme."

A Vegetarian View of Cosmetics.—Fruits and nuts are the best cosmetics, so says Dr. J. H. Kellogg in *Good Health*; but they must be taken internally. In other words, a vegetable diet insures a clear skin. The doctor puts it in this way:

"A preparation of apples, grapes, cherries, peaches, figs, bananas, and all other kinds of fruit, combined with nuts of various kinds—almonds, pecans, hickory nuts—and with well-cooked grains, applied to the inside of the stomach, is the best possible preparation for whitening the skin. The trouble with the skin when it is dingy and dirty, is that the dirt is more than skin deep. There are also dirty muscles and a dirty brain, dirty glands, dirty blood; the whole body is contaminated; the dingy color of the skin is merely a sign of the condition of the whole body. Simply to bleach the dirt off the face is a very hypocritical procedure. We may make the skin of the face clean while the rest of the body is filled with organic dirt, tissue débris, and effete, worn-out, and diseased matter which has accumulated as the result of vital work and improper diet. We should be interested in the whole skin rather than in the skin of the face alone."

Dr. Kellogg will not allow that beauty may spring from a meat diet. He says:

"To be beautiful we must eat beautiful things. What a beautiful cheek a ripe peach has! Who could wish a complexion more beautiful than the bloom of a peach? The way to get such a bloom is to use the peach itself.

"Now look upon another picture—oysters, snails, sprawling frogs, clawing crabs, wriggling shrimps. People eat such things, and then want something to spread on the outside of their faces to make them appear beautiful. If we make the stomach the hold of unclean things, we must expect that the body will be unclean and ugly. There is nothing beautiful in a dead creature—in the corpse of a pig or an ox or a hen lying upon the table. If we eat such things, we must abide the consequences."

New Metals in the Sun.—The announcement was first made by Norman Lockyer that certain bright lines in the solar spectrum indicated the presence in the sun of a hitherto unknown gas which he proposed to call "helium." In 1895 Ramsay isolated this gas, and we now know that its density is about twice that of hydrogen and that the atomic weights of the two gases bear the same proportion. "But at the same time," says *Cosmos*, abstracting an article in *Prometheus*, "Lockyer found in the spectrum of the corona other colored lines which he attributed to the presence of another element, to which he gave the name 'coronium.' Neither Ramsay nor any other chemist has yet been able to isolate this body. Nevertheless, an Italian spectroscopist has discovered the lines of coronium in the gases thrown out from the crater of Vesuvius. This has encouraged physicists to search for this pearl of all the gases, present, past, and future. But this is not all; at the same time other physicists have had their attention directed to other lines of the spectrum, and announce that there will next be discovered two new metals that exist in the sun. They have given to these elements by anticipation the names of 'aurorium' and 'nebulum.' The position occupied by these bodies in the atmospheric layers of the sun leads these scientists to think that they are lighter than hydrogen. . . . For chemists this discovery will be a veritable revolution. In fact, it will destroy Proust's hypothesis, which states that all the molecular weights of bodies are whole multiples of that of hydrogen. However, as no trace of either aurorium or nebulum has yet been found on the earth, the existence of these elements is yet far from conclusive demonstration."—*Translation made for THE LITERARY DIGEST.*

"THE project of maintaining the level of Lake Erie near its high-water stage during the navigation season by constructing a dam across Niagara River below Buffalo harbor is reported by the Deep-Waterways Commission as practicable and desirable. The water lost by evaporation in summer," says *The National Geographic Magazine*, "could be partially replaced by accumulating the surplus water during the closed season and releasing it when most necessary in the open season. The best location for a dam is, according to the board, at the foot of the lake, just below Buffalo harbor. A canal with a lock is provided on the American side around the end of the dam and the rapids at the head of the river. The cost of the regulating works is estimated at \$796,923, and of the lock and canal at \$2,325,967. The changes would raise the low-water stage about three feet in Lake Erie, two feet in Lake St. Clair, and one foot in Lake Huron."

THE RELIGIOUS WORLD.

DECLINING MEMBERSHIP IN THE CHURCHES.

NOTWITHSTANDING the figures published by *The Independent* (see THE LITERARY DIGEST, January 13), which seem to show a fair rate of increase during the past year in most of the churches, there are numerous evidences that individual denominations are not satisfied with the showing made, and are even manifesting some alarm. The relative decline of Presbyterianism is well known; but complaint is not confined to that body. The Methodist Episcopal Church, next to the Baptists the largest body of Protestant Christians, is seeking for a "remedy for declining membership." Dr. James M. Buckley, editor of *The Christian Advocate*, the leading organ of Methodism, writes (February 15):

"That the Methodist Episcopal Church, with nearly three millions of communicants and a vast army of Sunday-school scholars, should add less than seven thousand to its membership in 1899, is startling. That in the same period it should show a decline of twenty-eight thousand five hundred and ninety-five in those avowed and accepted candidates known as probationers, is ominous. Such a situation has not been frequent in our history, and when it has occurred the usual result has been to awaken the church to its need of divine assistance and concentrated work. In some such instances the year of drought has been succeeded by several years of extensive harvests."

"No reverent person can charge the decline to God the Father Almighty, to Jesus Christ His only Son our Lord, or to the Holy Ghost, in whom the church ceaselessly declares its belief. It must therefore lie at the doors of every church. The only remedy is concentration upon the conviction and conversion of those whom the churches can reach through the preaching of the word, meetings for prayer, praise, and testimony, the Sabbath-school, and direct and intense personal effort.

"While conferences are steadily declining, population in the same territory is increasing. In these conferences districts are weakening, and in these districts societies are becoming lifeless. This inevitably leads back to pastors and people. In the most fruitless churches there may be some who are doing all that man can do to build up the waste places, but the majority are indifferent; hence the decay."

The Rev. Dr. W. S. Rainsford, rector of St. George's Protestant Episcopal Church, New York, in a recent address in Philadelphia, attributes the relative decline of religion to other causes. Speaking of his own church he says:

"The church is not fitting herself to new conditions. The people don't want her, because away down in her soul she don't want them. Our clergy are narrow and ignorant. If we are going to be able ministers of the New Testament we have got to know our country for one thing. Wherever I go I see churches that are failures. You never see printed records of the failing, but you hear of the sudden collapse. What causes these failures? Because the churches do not hold the fact that new times bring new duties. You don't suppose the church is absolutely right to-day. It is that spirit of life which means growth that the church wants. Church failures result not from lack of zeal or lack of earnestness, but because again and again the thing that is good in one age is not good in the next decade. New occasions have not taught the church new duties. Growth or death, choose which you will have. The living God's organization has to be the most vitally instinct with mind of any organization in the world. But it is not."

Governor Rollins, of New Hampshire, whose proclamation a year ago concerning the decline of religion in the rural districts aroused so much discussion, has still another diagnosis for the case so far as New England is concerned. Before the Boston Ministers' Union a few weeks ago he said:

"You clergymen are no longer the spiritual guides of the people, who now follow the religion of the newspapers. The ark has been overturned, the Bible account of the creation denied, Jonah repudiated, and the anchor of the old faith has been pulled

up before the sails are set for the new. The best blood of the country towns of northern New England has for generations been going to Boston and New York, leaving in some places only the weaklings to do the work in the old country home. These less energetic ones have intermarried till in one town I am acquainted with in Maine there is an imbecile in almost every family. The increase of foreign population is a gain rather than a loss to the country town, for it brings in new blood, so greatly needed, and the people are usually strong Catholics, not irreligious, and their increase is a favorable element."

Dr. Charles A. Briggs, in *Appleton's Popular Science Monthly* (February), takes the ground that the changes and apparent symptoms of decay in Christianity are evidence of a fermentation precedent to wide enlargement of growth and renewed vitality. "There can be no doubt," he writes, "that a large number of men absent themselves from church attendance because they dislike the popular orthodoxy, which seems to them antiquated, unscientific, and untrue." The churches are readjusting themselves to Christian doctrine, and the Christian community is doing likewise.

BABYLONIAN STORY OF PARADISE.

WITH every new find made in the cuneiform libraries in the Euphrates and Tigris valleys, the number of parallels to Biblical thought and expression increases, showing how closely interwoven was the life of Israel with that of their kin in Mesopotamia. This has again been made apparent in the recent pamphlet of Dr. Alfred Jeremias, a leading German *savant*, entitled "Hölle und Paradies bei den Babyloniern." One of the most noteworthy parallels between Biblical and Babylonian ideas is found in the conceptions of Paradise. We quote from Dr. Jeremias an account of the abode of the blessed as furnished by the tablets of the Babylonians:

"The chief sources of our information on this subject are the fragments preserved from the famous twelve-tablet epic, in which is described the journey which Gilgamesh, a hero who has delivered his city (Uruk) from the oppression of a tyrant makes to the 'island of the blessed.' This abode he finds 'at the outlet of the streams,' i.e., where at one time the Euphrates and the Tigris, as separate rivers, emptied into the sea. Here too was the place where the sacred water was secured which was used in the work of sorcery. But near this place was also situated at one time Eridu (the modern Aber-Shahreim, the Rata of the Ptolemies), the city of Ea, the chief of the magi among the gods. Here in these sacred precincts was to be found the garden of the gods, which contained a wonderful tree, the fruits of which were rich gems and jewels; and near by was the palace of the sea-nymphs who watched the passageway across to the waters of death. Near this place was also the boatman who ferried Gilgamesh across, and who led him to the fountain of health and assisted him in plucking the branches from the tree of life. The boatman is called Arad-Ea, i.e. the servant of the god Ea, and it is this same Ea who saves the progenitor of mankind and his wife at the time of the Deluge.

"This Eridu is pictured by the Babylonians as a Paradise. Thus, in an account in which the god of fire asks Ea, the wise son of Eridu, for help, we read:

"In Eridu grows the dark palm-tree in a pure spot. Its growth is as magnificent as a lazure stone; it overshadows the ocean.

"The abode of Ea is in Eridu, full of abundance.

"His dwelling is in the place of the lower world.

"His abode is in the camp of the goddess Ba'u.

"In the innermost parts of a magnificent house, where there is shade, as in a wood; and here nobody dare enter."

A recently discovered inscription shows that this Eridu was also the place where Adapa was created by the god Ea. The account of this act of creation is not preserved, but from parallel reports in cuneiform literature we learn that Ea, the divine "potter," formed his creature out of clay. The fragment also reports that the god endowed his creature "with divine power, a thorough capacity for establishing order by laws in the world,

and also wisdom, *but did not give him eternal life*; but that he did make him the master and the shepherd of mankind." Then, too, it is said that he was entrusted with all kinds of priestly functions and was made the baker and the cup-bearer for the gods. Daily it was his duty to prepare the necessary bread and provide the drink and secure the fish for Eridu. Another fragment reports that Anu, the god of the heavens, contemplated granting to this creature, who is expressly called "the sprout of mankind," the gift of eternal life. But this plan was not consummated. Once when Adapa was in the presence of the god of the heavens, Anu, the latter offered him bread and drink; but he refused to take it because Ea had warned him that it was the bread and the water of death. But in truth it was the bread and the water of life, and by his refusal to eat and drink he lost the gift of eternal life. And this bread and water of life, which is found in the palace of the god of heaven, is also found in the Paradise "at the outlet of the streams," in Eridu, the "island of the blessed." Gilgamesh, through the water from the fountain of life and through the mysterious food on this island, finds health, and through eating a wonderful plant gains immortality. Other inscriptions tell of this food of life and of the water of life.—*Translation made for THE LITERARY DIGEST.*

A JESUIT'S CRITICISM OF DR. MIVART.

THE prevailing note of comment in the Roman Catholic press upon Prof. St. George Mivart's recently expressed views (see THE LITERARY DIGEST, February 3 and 17) is one of regret, and the hope is expressed that this estrangement from the church may not be permanent. One of the most authoritative replies to his *Nineteenth Century* and *Fortnightly* articles is that by the Rev. R. F. Clarke, S.J., published in the first-named review (February). The fundamental misconception underlying Dr. Mivart's whole argument for doctrinal changes in the church, says Father Clarke, is a lack of appreciation of the true character of Catholic continuity. The real continuity of the church is a "fundamental and essential one, the only one that can keep it together and maintain its character permanently unchanged." He continues:

"This is what we may call *internal* or *doctrinal* continuity. It consists in the continuous adherence, on the part of all those who belong to that religious body, to the same beliefs that they professed from the beginning. This it is which constitutes the continuity of the Catholic Church. Her numbers may ebb and flow, her ritual may change, her discipline may undergo certain modifications, but her doctrine—never. What it was in the beginning, such it is now, and such it ever will be, as long as the world shall last. The very faintest derogation from any of the dogmas of the church would at once be her destruction.

"Here lies Dr. Mivart's radical error. His idea of continuity (so far as he has any idea of it at all and is not involved in a mere confusion of thought) seems to be an external continuity, united to a gradual modification of belief. He seems to think that all that is required for maintaining internal continuity is that there should be no violent disruption, no sudden and fundamental change. Black may have become white, and white may have become black, so long as the various shades of gray intervene and render the change imperceptible at each step, so long as it is gradually shaded off and no line can be drawn between the various shades. Such a continuity as this is utterly alien to the continuity of the Catholic Church. With her what was white at the beginning must remain white to the end, and what was black must remain black, and there must be no sort of change in the meaning of white or of black, after a thousand years have passed. This fact is fatal to Dr. Mivart's whole argument."

The original deposit of doctrine given by Christ to His apostles was full, complete, and unchangeable, "the faith once for all delivered to the saints"; and this can not be altered in its essential meaning, tho it was given in embryo, and its meaning is made

clearer and more definite by successive dogmatic definitions of council and Pope. Dr. Mivart errs radically, says Father Clarke, in not distinguishing between these and unessential beliefs which have never been dogmatically defined, and which may change from age to age. The dogmas of the Trinity, of Christ's virgin birth, of the immaculate conception of the Blessed Virgin, and the infallibility of the Pope are all dogmas belonging to the first class; that is, they are definitely promulgated, unalterable dogmas, binding upon all Roman Catholics. Belonging to the second class are such doctrines, called proximates to faith, as the assumption of the body of the Virgin into heaven. In still a third class are to be numbered certain accretions to faith which have received no sort of ecclesiastical approval, altho accepted by many Christians. With regard to these three classes Father Clarke writes:

"It is of importance that my readers should clearly understand that, in respect of the dogmas it contains, the Catholic Church draws no distinction between one set of dogmas and another, as tho some were fundamental, inasmuch as they have certainly been revealed by God Himself, and others were to be believed by Catholics only because they have been promulgated by the ruling power in the church, but were not binding on the faithful with the same fulness as the previous class. In the Catholic Church every dogma is essential and fundamental, and must be believed by every Catholic under pain of eternal damnation. 'This is the Catholic faith, which unless a man believe faithfully and firmly he can not be saved'; whether any dogma was defined by the Apostles' Creed, or by the Vatican Council, or by one of the long roll of popes speaking in his character of doctor and teacher of the universal church, makes no difference whatever. It carries with it the same authority, whether it was declared to be a part of the faith in the first century or the nineteenth, and he who refuses to accept it is just as completely an alien from the commonwealth of God in the one case as in the other. And this is not all. Not only must each defined dogma be accepted, but it must, under the same penalties, be accepted in the same sense in which it was originally laid down at the time of its definition. No change in language or in the meaning of words can affect the meaning of the doctrine as defined. Here it is that the value of Latin as the living language of the church is very conspicuous. The ecclesiastical language which has come down from the days of St. Augustine and St. Leo is the ecclesiastical language of the present day. The modern Catholic theologian reads the mind of the church in her early formularies with the same clear understanding of her meaning as if the definition was one of yesterday. To attribute to the *ex-cathedra* utterance of any Pope a meaning in any way varying from that which was intended by the Pope who promulgated it is an act of heresy. Hence the Vatican Council declares that: 'Of all sacred dogmas, that sense is to be forever retained which our Holy Mother the church has once declared, nor may we ever recede from that sense under a pretext of a higher understanding of it.' Moreover, the church stamps with her anathema any departure from the sense originally given to any defined dogma. 'If any one shall assert that to dogmas proposed by the church it may be possible, according to the progress of science, to give a meaning different from that which the church has understood and now understands, let him be anathema.'"

There are many Roman Catholics, especially converts, who have never learned the true submission due to the church:

"They have learned to admire the church, and to recognize her superiority to any other religion in the world. They are attracted by her logical consistency, by her inviolable unity, by the holy lives of her saints, by her correspondence with the church of the New Testament, by the high standard which she proposes to her members, or by some other of the countless motives which constitute her credentials to mankind. In all this they act on their own private judgment (guided, it may be, by the Holy Spirit of God), as all must do outside the church. But when they enter the church's precincts they continue in the same habit of mind. They bring their private judgment with them into the church, instead of bidding farewell to it on the threshold. They continue to act on their private judgment just as they did before. They never lay it down at the feet of the Vicar of Christ, renouncing

henceforward all claim to judge of that which the church has stamped with the mark of her infallible teaching. Thus they are *in* the church, but not *of* it. They have not its true spirit. They are Catholics in name, but not in reality. And the natural result of this is that when they encounter some dogmatic decree that does not fit in with what they regard as sufficiently proved on grounds of their own fallible human reason, 'by and by they are offended.' They prefer their own private judgment to what the church declares to be true. And as the church can not give way, and they will not give way, they end, after a long course of internal and perhaps external revolt, by finding themselves at last outside the church altogether. They want to teach the church, and are indignant because the church will not be taught by them. They have never, from first to last, made that act of entire and absolute submission which every Catholic must make if he is to be a member of the church at all, or, if they have ever made it, they have afterward recalled it. They have not the humility which is required of those who look to the church as their teacher and guide in all questions that fall within her scope. Hence they find themselves out of place within her fold, and either leave the church of their own accord, or else are cut off from communion with her by the exercise of her authority.

"Now I can not help strongly suspecting that this is the history of Dr. Mivart's sojourn within the fold of the church. I am inclined to believe that, on his own showing, he originally entered it on insufficient grounds, and my reason for this belief is founded on his own confession, and on his statement of the motives that induced him to become a Catholic."

SOCIALISM AND THE ANGLICAN CHURCH.

THE Church of England as an exponent and ally of Socialism is an idea so novel to most of us as to appear in the light of a satire; yet the Rev. Arthur E. T. Newman, a clergyman of the Anglican Church, contends that the spirit of Socialism and that of Christianity are practically identical, and that sooner or later they will become one force fighting against the modern spirit of individualism and selfish greed. His program applies primarily to England, and is a striking one. The Liberal Party is the only party to which the friends of social reform can look for sympathy and succor, and this party is fast tending to advanced social principles. The party needs an ally, and a religious ally, since the progressive cause, he says, has never been successful in history except when it appeals to the deeper religious instincts of human nature. The national church is the only body which still possesses definite religious principles and therefore the only one with the elements of permanence within it. Yet the writer confesses that the bridge between the Liberal Party and the Church of England is apparently a formidable one:

"An alliance between the church and the Liberal Party sounds almost an absurdity when we recall the history of the last three hundred years, and the absurdity is increased when we reflect that the Liberal Party of the future will be more radical than ever. Is it possible that when Liberalism has passed into Socialism, the church which treated Robert Owen and Louis Blanc almost as the direct offspring of the devil can be expected to enter into an alliance with her ancient enemy? We must remember that those early days of modern Socialism are long over. Maurice, Kingsley, and the Christian Socialists bridged over the gulf which separated the antagonists, and the continual traffic which has passed over that bridge, since it was first opened, has produced relations which are certainly not unfriendly.

"Already the relation between the two parties is completely altered; the Christian Church admits that much of what is implied by Socialism is in agreement with Christian principles, while the Socialist regards the Christian with a certain amount of good-natured tolerance as one who possesses a book from which a large number of excellent Socialistic mottoes can be drawn. The present attitude of friendly toleration is not really satisfactory to either party. Two creeds, one of which claims to control the whole field of life and the other claims to control the whole of educational and industrial life, must either be in absolute agreement over the field which they cover in common, or they must be

opposed. The attitude of toleration ought to be impossible for either the Christian or the Socialist who believes in his creed to the exclusion of any other which does not agree with it. There ought to be either a struggle to the death or a close and active alliance."

The writer then goes on to show (in *The New Century Review*) how the principles of the reformed Liberal or Socialistic Party and of the church logically point to a common ideal of society. The ideal of Socialism implies the collective ownership of all property and the control of all industry by the state for the common good. This primary idea of brotherhood is also the essence of the early Christian spirit:

"It is scarcely necessary to enlarge on the consequences which follow from the acceptance of this premise. If men are a brotherhood, the gross inequalities between rich and poor, the hostility between class and class which are a necessary consequence of our present system, are instantly condemned. If men are limbs of a body, it follows that they must always be working for the common good and drawing from the common stock as much as, and only as much as, is needful for a healthy, vigorous, and complete life. In short, the results of applying Christian principles to daily life must be the adoption of Louis Blanc's maxim. A system which is confessedly competitive and individualistic has nothing in common with the Christian idea of men as a society and a kingdom. From this alone we can see that the idea of an alliance between the church and the new Liberal Party is not one that has no basis."

Mr. Newman is not alone among the clergy of the Church of England in this belief. The list of Anglican clergy who would unhesitatingly call themselves "Christian Socialists" includes such names as Bishop Westcott and Dean Kitchin of Durham, Dean Stubbs of Ely, Canon Scott Holland of St. Paul's Cathedral, Archdeacon Wilson of Manchester, Canon Barnett of Toynbee Hall, and Father Dolling, Father Adderley, the Rev. Henry Shuttleworth, and the Rev. Stewart Headlam, of London, not a few of whom are members of the Catholic or High-Church Party.

"Dangerous Character of Modern Theology."

Orthodox theology, as enunciated by the reformers of the sixteenth century, can make no compromise with the modern theology based on the theory of evolution, says the Rev. Dr. Nicholas N. Steffens. Their antagonism is so fundamental that they can not be on friendly terms, and "the dangerous character of modern theology is not sufficiently recognized" by the adherents of the traditional Christianity. Dr. Steffens writes in *The Christian Intelligencer* (Presb., February 7):

"It is impossible for a man to be orthodox and at the same time modern in his world- and life-view. I know, some try to combine the Biblical cosmogony with the theory of evolution. Their view is a combination of two world- and life-views. The first part of their cosmogony is in harmony with the doctrine of creation, the second is under the sway of Darwin's fascinating theory. They resemble Issachar, of whom Jacob said that he was 'a strong ass, crouching down between two burdens.' They are halting between two opinions, undecided whether Jehovah is God or Baal. Such a position is untenable. The idea of development, which was not known to our fathers, certainly is a precious acquisition of more modern times; but the hybrid product of a mixture of evolution and creation—i.e., the creation of protoplasm and the evolution of every creature out of it, with the later intervention of God's creative power at the point where man appeared upon the scene—is, in my judgment, neither Biblical nor scientific. Theistic evolutionists will not be recognized as scientific among consistent adherents of this theory, and they certainly find no place among consistent orthodox theologians.

"If you are inclined to recognize evolution to a certain extent, you will find out that only an arbitrary act of the will can save you from a complete surrender of all the bulwarks of our Christian religion. Evolution is a principle. There may be some grains of truth in evolution as far as the present condition of the

world is concerned; but as a principle it is pernicious. Our principle as Calvinists is the glory of God, revealed in the Holy Scriptures and manifested in the universe. Can you maintain this principle if you coquette with modern evolution? It is impossible. Evolution excludes revelation on account of its supernatural character.

"Such a theory we ought to hate with a perfect hatred, instead of allowing ourselves to be overawed by its great influence upon our generation. Far be it from us to introduce it into our theology as a constructive principle."

ISIS WORSHIP IN PARIS.

AMONG the multitude of religious faiths which make their home in Paris, one of the most singular is the revival of the ancient Egyptian Isis worship by Count MacGregor, a Scotch gentleman of fortune, and his wife. We have already alluded to the "White Mass" celebrated in the French capital by the followers of Valentinus, who call themselves Perfecti, and to the "Black Mass" of the strange people who adopt the name of "followers of Satan" (see THE LITERARY DIGEST, August 19, 1899). The "Isis Mass" is still another form of religious mysticism. It is "Isis worship in its purest form," says Count MacGregor, who takes the religious title of the "Hierophant Rameses," while his wife is the "High Priestess Anari." The count and countess were led to this revival of a most ancient religion through their studies in Egyptian antiquities, in the course of which they came to believe that they had found a number of lost truths. It was at first a purely private matter, without any intention on their part to make other converts. M. Jules Bois, however, who had lectured at the Bodinière Theater in Paris upon Buddhism and had arranged for a Buddhist mass, asked the two Isis worshipers to give some account of their religion to the public. At first they refused, but the goddess appeared to them one night and sanctioned the proposal. Since that time several masses have been celebrated. A writer in *The Humanitarian* (London, February), Mr. Frederic Lees, thus describes two of these ceremonies:

"On the first of these occasions I was present. The second has been described to me by a friend. The Hierophant Rameses and the High Priestess Anari appeared on both occasions, of course, in their priestly robes—the most beautiful costumes which ever priest and priestess wore, beautiful because they express so much to the believer. The priest was dressed in his long white robe; around his waist was the zodiacal belt; around his arms and ankles were the sacred bracelets; over his shoulders was fastened a leopard skin, the spots of which symbolize stars in the world atmosphere, what the theosophists call the astral body. Similarly, the uskh, or collar, around his neck represents abundance of matter, while the sidelock is the emblem of youth. 'True wisdom is always young.' But the dress of the High Priestess Anari is better adapted for giving a good idea of the symbolism of the Isis worshiper. Her long, flowing hair expresses the idea of rays of light radiating through the universe. Upon her head is a little cone symbolical of the divine Spirit, and a lotus flower symbolic of purity and wisdom. 'The lotus springs up,' said the Hierophant Rameses, 'from the muddy waters of the Nile. The cone is the flame of life. The whole idea of the dress of the priestess is that the life of matter is purified and ruled by the divine spirit of life from above.'

"The second occasion upon which the Count and Countess MacGregor appeared at the Bodinière Theater, an Isis mass was celebrated. In the center of the stage was the figure of Isis, on each side of her were other figures of gods and goddesses, and in front was the little altar, upon which was the ever-burning green stone lamp. The Hierophant Rameses, holding in one hand the sistrum, which every now and then he shook, and in the other a spray of lotus, said the prayers before this altar, after which the High Priestess Anari invoked the goddess in penetrating and passionate tones. Then followed the 'dance of the four elements' by a young Parisian lady, who, dressed in long white robes, had previously recited some verses in French in honor of Isis. A short time before this lady had become a convert. Her four

dances were: the *danse des fleurs*, which symbolized the homage of the earth to the Egyptian goddess; the *danse du miroir*, which represented waves of water; the *danse de la chevelure*, symbolical of fire; and the *danse des parfums* for the air. Most of the ladies present in the fashionable Parisian audience brought offerings of flowers, while the gentlemen threw wheat on to the altar. The ceremony was artistic in the extreme."

The present worship of Isis is not the religion as practised in the later period of its decadence, when it possessed features regarded as repulsive, but a revival of the Isis worship in its primitive and purest form, as derived from a study of Egyptian archeology and from the sacred books. Its adherents are not monotheists in the ordinary sense, but call themselves pantheists and polytheists, altho their faith appears to be henotheistic. They believe, too, that a certain divine force at times resides in statues. A temple for the celebration of the Egyptian ceremonies is now in course of erection in Paris. Among the persons accepting or interested in this religion are said to be Protestants, Roman Catholics, scientists, physicians, lawyers, painters, men of letters, and several persons of high rank. The high priest and priestess believe that their ancient religion should be a great agency for good in the world. The Hierophant himself says that both Moses and Christ studied the Egyptian "Book of the Dead." The High Priestess Anari holds some interesting views on the subject of woman's sphere in religion. She says, as quoted by Mr. Lees:

"The idea of the priestess is at the root of all ancient beliefs. Only in our ephemeral time has it been neglected. Even in the Old Testament we find the Priestess Deborah, and the New Testament tells us of the Prophetess Anne. What do we find in the modern development of religion to replace the feminine idea, and consequently the priestess? When a religion symbolizes the universe by a divine being, is it not illogical to omit woman, who is the principal half of it, since she is the principal creator of the other half—that is, man? How can we hope that the world will become purer and less material when one excludes from the divine, which is the highest ideal, that part of its nature which represents at one and the same time the faculty of receiving and that of giving—that is to say, love itself in its highest form—love the symbol of universal sympathy? That is where the magical power of woman is found. She finds her force in her alliance with the sympathetic energies of nature. And what is nature if it is not an assemblage of thoughts clothed with matter and ideas which seek to materialize themselves? What is this eternal attraction between ideas and matter? It is the secret of life. Have you ever realized that there does not exist a single flame without a special intelligence which animates it, or a single grain of sand to which an idea is not attached, the idea which formed it? It is these intelligent ideas which are the elementals, or spirits of nature. Woman is the magician born of nature by reason of her great natural sensibility, and of her instructive sympathy with such subtle energies as these intelligent inhabitants of the air, the earth, fire, and water."

Reform in Theological Education.—The subject of reform in Protestant theological seminaries received some attention last summer from President Harper, of the University of Chicago, and his animadversions aroused considerable controversy. The question is again brought up (in *The Forum*, January) by Dr. W. F. Slocum, president of Colorado College.

Dr. Slocum suggests four points in which Protestant theological training might be improved. First, he says, the course in philosophy must be strengthened, for one who expects to be a leader of men must be preeminently a thinker. The study of the Bible is the second point in which some modification of present methods is needed, looking to a larger and broader knowledge of it as a whole. Dr. Slocum finds, as his third point of criticism, that the most serious defect of the theological seminary is—strange to say—in the department of ethics. In reference to the fourth point, the study of sociology, Dr. Slocum says that little more than a beginning has been made to give this study the position of importance and dignity which it deserves.

The most unique suggestion made by Dr. Slocum is that a consolidation of some of the leading theological seminaries—as, for instance, the four seminaries of New England—would lead to a notable enlargement and broadening of the theological course. Their equipment and endowment, brought together into one center, would enable them to provide a training for the ministry that would compare favorably with the higher work done in other professional schools.

FOREIGN TOPICS.

THE FRENCH GOVERNMENT AND THE ASSUMPTIONISTS.

THE trial and condemnation of the twelve Assumptionist fathers in Paris for maintaining an association hostile to the Republic, and the dissolution of the order, present one of those instances in which religion and politics are so closely interwoven as to render a just judgment more than ordinarily difficult. Cardinal Richard, Archbishop of Paris, evidently believes that the condemned priests are victims of anti-clerical and Republican hatred, and has submitted to a temporary withdrawal of his government stipend rather than forego his privilege of showing his sympathy by a visit to them in their prison. The order possesses large funds and publishes a number of papers, of which *La Croix* and *La Vie des Saints* are the most widely circulated and influential. The case against the Assumptionists is thus stated by the *London Times* (always strongly anti-Catholic):

"The Assumptionist Fathers, of course, profess to be a religious organization working for spiritual ends. As a matter of fact, there is nothing religious about them except the fact that they are ecclesiastics. They are a political organization working to extend the influence of the Church of Rome over the French army and the French legislature. To her simple adherents that church is a spiritual guide and a moral teacher. To those who direct its policy, and to those who direct the policy of nations, that church is a political organization everywhere working for interests always different from, and often directly hostile to, the interests of the secular organization which we call the state. Of this ever-active organization, always seeking to disintegrate the polity of nations, the Assumptionist Fathers represent the most violent and aggressive section. In the pursuit of their secular ends they acknowledge no restraints of patriotism, of morality, or of religion. They habitually descend to the use of methods condemned as corrupt and base by ordinary men of the world making no pretense whatever to spirituality. Their chief agency is the infamous *La Croix*, rightly described some time ago by our Paris correspondent as 'the most abominable newspaper published in the French language.' That description will not be thought too severe by any one who has made the acquaintance of the journal in question, or who is aware of the part it played in the Dreyfus affair. Its Paris edition has an extensive sale, estimated at a quarter of a million copies, and it appears in addition in the form of local journals to the number of fifty published all over France. It is everywhere under the special patronage of the priests, and is sold in the porches of the churches, so that along with their spiritual food, and practically from the same hands, the population receive in the more efficient form of printed matter weekly doses of the most shameless mendacity and the most insidious attacks upon the established order."

The Paris correspondent of the Amsterdam *Handelsblad* in a long article describes how the work of influencing elections is carried on by the Assumptionists. We summarize as follows:

There is a large number of committees, all over the country, which work in admirable harmony. Besides the staff in Paris, each committee organizes another in the provincial capitals for the purpose of obtaining voters' lists. The well-wishers of the church are then strengthened, the radical element opposed in private life. All kinds of elections are thus influenced; but much of such influence naturally depends for its success upon secrecy, and the Clericals are not at all grateful to M. Bulot for having laid bare their system. Even the elected deputies are still under surveillance. Thus a letter was found from a lady who had been delegated to make sure of the character of M. Bernard, through his mother. That such associations are a danger to the state can not well be denied. When we remember that the female committees are bound to give time and money to the political influencing of electors, when we see that *La Croix* alone has a circulation of 250,000, *La Vie des Saints* 165,500, not counting the enormous circulation of a dozen other publications, it is easy to understand that the influence exercised under the guise of religious duty constitutes a danger.

The Assumptionists, however, do not lack defenders. The *Paris Journal des Débats* thinks the Government has overreached itself. It says:

"The Assumptionists were treated in the same way as the Patriotic League. Luckily their case was not one which disturbed our foreign relations, and it was less dramatic; but as the punishment meted out was not very severe, it may be said that the Government really suffered a check. The Government, indeed, wished to pose as saviors of the country; but a crime which can be expiated by the payment of a small fine can not really be a danger to the country. The Waldeck-Rousseau cabinet appears to us to be fighting windmills."

The *Rome Voce della Verità* denounces the French Government for its abolition of the Assumptionists, and rejoices to think that "providential circumstances thus make the Assumptionists the champions of liberty and progress."

In the *London Saturday Review* Mr. Richard Davey points out that the priests would not exercise so much power if they were not popular, and he argues that if the principles of liberty are to be upheld, the Clericals have as much right to capture the majority for themselves as have the atheists.

"A French Catholic," in the *London Tablet* (Rom. Cath., February 3) thus analyzes the situation, which he regards as due to an attempt on the part of the French Government to "satisfy the Freemasonic sections":

"There is such a haze of doubt enshrouding the acts affecting the rights of association that the judicial pronouncement decreeing the dissolution of the community is not likely to produce much effect. The Fathers have but to limit the numbers of their members living under one roof to twenty, and as for their organ, *La Croix*, it can be trusted to find its way as usual every morning into the hands of its innumerable and faithful subscribers. We have already asserted with a frankness which very probably is the only redeeming quality of these notes, that the paper, *La Croix*, is far from finding favor with all Catholics. It gives way to occasional outbursts of polemical violence which ill-become the sacred emblem of meekness and peace that is to be found on its cover. But even so, is this a reason why this journal should be singled out for prosecution, when so many others daily furnish far worse examples of intolerance and violence? Why this choice then? The truth is that religion itself is to be attacked under the cloak of repressing certain advanced and audacious ideas. The truth is that it is sought to bring about Republican unity under the guise of an anti-clerical régime. This mode of procedure has been for so many years in force under Republican governments that to forego its use would be almost an impossibility."

A QUARREL WITH A QUEEN.

AN interesting contention has been in progress recently in Berlin between the Queen and the magistrates of that metropolis. According to the *Evangel Kirchenzeitung* of that city, it is well known that the Empress of Germany has taken great interest in the erection of new churches in Berlin, and that she has been ably seconded by the master of her court, Count von Mirbach. She has not only contributed liberally from her own purse for this purpose and procured large subscriptions from other sources, but has also asked that the city of Berlin as a corporation grant a good-sized appropriation for this purpose. This request was made on the basis of an old law, dating back to 1573, according to which the cities of Prussia are obligated to aid in the erection of churches. The city council has protested against the appeal, and has been seconded by the supreme court of the empire, which has declared this law to be no longer in force. The church authorities and the Empress then proposed a compromise, namely, that the city council should give a grant of several million marks, and then all claims on the ground of the old law would be dropped. This, too, the city refused to do, and in the debate on the subject one member, Dr. Preuss, a Privatdocent in the university, caricatured the Scriptures in a most offensive way, as also some of the favorite hymns of the Protestant Church. The fact that Dr. Preuss is a Jew aggravated his

offense in the eyes of the church people, and this travesty was sharply criticized by other members of the council.

It was thought that matters would rest at this; but when the Queen's birthday came, shortly after, the city officials, as usual, sent their congratulations. The Queen, however, did not respond as usual, by sending her thanks, but through Count von Mirbach sent the city fathers a sharp lecture on the failure to do their duty, and drew special attention to the conduct of Dr. Preuss. In this communication, Her Majesty expresses her deep regret that the city council had not complied with the wishes of herself and the church authorities, and declared that such actions were an offense to the feelings of Christians.

While this document was being read, not only the Social Democrats but also some representatives of the Liberal party refused to arise from their seats, as is done when a communication from the royal family is presented, and sharp murmurings were heard when the reading was completed, and the members declared that the city as such has nothing to do with the erection of churches.

The quarrel between the Queen and the city fathers has aroused a widespread interest, especially as it is the first time that she has taken any independent part in public affairs.—*Translation made for THE LITERARY DIGEST.*

CRETE AND THE MOHAMMEDAN WORLD.

CRETE seems at last to have settled down to an age of peace. Prince George of Greece has become popular with the Mohammedans of the island as well as with the Christians, and there is every prospect that peace will bring prosperity to this rich isle of the Mediterranean Sea. The London *Speaker* says:

"For eighteen months after Turkish rule was doomed, the six great powers who formed Lord Salisbury's Areopagus temporized 'out of sheer nervousness' with a situation materially and politically intolerable. Civil war fanned by religious passion and the memory of hideous massacres had devastated the olive-groves and decimated the families of the peasantry. Now the population is disarmed. Mohammedans have been conciliated by the prince, and their women by his queen mother. Those who emigrated to Turkey and Asia are already returning. To the Greek Christians—the great majority of the population—the new order of peace and justice brings happiness and contentment never before known or dreamed of. A prince of the Greek royal house is 'the tacit embodiment of the hope of union with Greece, which after all and in spite of all is the dearest hope of the Cretans.' It is pleasant for those who followed Mr. Gladstone to see the truths which have been mocked in Armenia and trampled down in South Africa at last recognized and triumphant in Crete."

The *Standard* points out that Russia and Great Britain together put Prince George at the head of affairs in Crete. "Events at the close of the Turco-Greek war were cleverly managed from St. Petersburg," says the paper, "and there are few things in recent diplomatic history more interesting than the alternate spells of Russian patience and rapid action by which Prince George of Greece was eventually seated in the governorship of Crete. The policy of Russia in this instance was in perfect accord with that of Lord Salisbury, and all, including the Cretans, have reason to be grateful for the fact." The *St. Petersburg Zeitung* fears, however, that the establishment of Prince George was hardly what England wanted, and asserts that England's unmistakable designs upon the island made the settlement difficult.

It is thought that the loss of Crete has strengthened Mohammedanism throughout the world rather than weakened it. It has established a feeling of solidarity which has long been wanting. Mustafa Kamel, in the Berlin *Tageblatt*, sketches the feelings of the educated Mohammedans to the following effect:

We know that the Christians aim at nothing so much as to break the power of Islam. We have been treated with the basest perfidy. Pretending to guarantee the integrity of the Ottoman empire, Europe has torn that empire to pieces. Pretending to guarantee the life and peace of the Christians in the Orient, Europe introduces dissent and anarchy. Why was there an intervention of the powers in Crete, and none in Cuba? Why were

the sufferings of the Irish, the Hindus, the Matabele not heeded? Are the Christians human beings, and we not? Wherever the Moslems are under Christian rule, they are oppressed. But the case of Crete has opened the eyes of those who formerly believed in Christian sincerity. Since then, Egypt has been definitely enslaved by the English. Some Europeans professed to be horrified by the body-snatching practised on the remains of the Mahdi; but that incident was only one of thousands of barbarities. "Humanity" has never been presented in a more disgusting form than by these English heroes of civilization. The Turks are censured for putting down rebellions by the same Christendom which practises antisemitism. In view of this European hatred for the Moslem, but one course remains open: the Moslems must strengthen the Caliphate. They must gather around the Sultan and make the dream of Pan-Islamism a reality.

Much is being done to further this object by the fanatical Senussi monks. How successful they are may be gathered from an article in the Cairo *Muajjad*, which runs in the main as follows:

The Turkish empire has received important additions in Africa. Rabah, the powerful lord of the eastern and central Sudan, has asked the Sultan to accept him as a vassal. Wadai and any other country he may yet conquer shall henceforth obey the Osmanli, and Rabah will punish all who in Central Africa disobey the Sultan. An embassy with no less than seven hundred camels has gone to Constantinople via Tripoli. The Sultan will, on the other hand, send an imposing company of men to return the compliment. The work of Mohammedan missionaries is undoubtedly bearing fruit in Africa.

The German papers point out that this revival of Islamism may endanger the power of the whites in Africa, especially if the latter do not show a united front.—*Translations made for THE LITERARY DIGEST.*

BRITISH VIEWS OF THE NICARAGUA CANAL CONVENTION.

GENUINE disappointment is expressed in many English papers upon finding that the Nicaragua canal agreement has not met with unqualified approval in this country. On the whole, the impression prevails there that Great Britain has shown herself very anxious to please the United States. The Manchester *Guardian* (Radical) says:

"It is a little surprising to find that some members of the Senate regard the Anglo-American agreement about the Nicaragua canal as a concession made to, not by, this country. This is looking a gift horse in the mouth with a vengeance, for we are undoubtedly surrendering a treaty right to which successive American governments, at any rate, have attached considerable importance. . . . It is suggested that the jingoes in the Senate will be satisfied with nothing less than absolute control over the canal in time of war, and will wreck the new agreement rather than yield on this point. We prefer to believe that they will accept what, from a diplomatic point of view, is a distinctly generous offer of Lord Salisbury's."

The *Spectator* draws attention to its articles about eighteen months ago, in which it urged the British Government to take the initial move toward the abrogation of the Clayton-Bulwer treaty. The paper now says:

"We pointed out that it would be said, in answer to our plea: 'The Americans have never officially asked us to abrogate the Clayton-Bulwer treaty. It will be time, and the proper time, to consider the matter when they do.' We went on to challenge this notion, and to insist that, in truth, that would not be the proper time, for the Americans, being our children, and inheriting to the full our offensive and disagreeable ways in diplomacy, would be quite certain, when they did ask for the abrogation of the Clayton-Bulwer treaty, to do it in what would seem to us a thoroughly offensive and disagreeable way. . . ."

"But if the canal is to be made, and can not be in our own hands or under our control, like the Suez canal, it is of immense importance that it should be in the hands of a strong and friendly

neutral power. But what power answers that description anything like so well as the United States? If we were likely to quarrel with America, if she were the enemy, then no doubt the canal might, in her hands, prove a source of injury while we were at war with her. But, God be thanked! there is less fear of our being at war with America than with any other power in the world."

In another place *The Spectator* expresses doubt that the anti-fortification clause, which appears so objectionable to many people on this side of the Atlantic, was inserted to please Great Britain. We quote as follows:

"It is very much more likely that the United States Government had the anti-fortification clause inserted at their own request and in order not to wound the susceptibilities of the continental powers. Many American Senators really seem to think that the only two powers in the world are the United Kingdom and the United States. Some day they will realize their mistake. When they do, let us trust that their fleet will be as numerous as it is certain to be sound in quality. Meantime we can only say that so far as British interests are concerned it would be far better to have the canal fortified. Our prime object, in the event of war, is to have the neutrality of the water-way enforced at all costs. Therefore the stronger the hold of America on the canal, the more complete its neutrality. American forts at each end will enable America to maintain the neutrality of the canal against all comers."

The St. James's Gazette opposes the abrogation of the Clayton-Bulwer treaty, and gives the following reasons for its attitude:

"The Clayton-Bulwer treaty is fully in accord with the Monroe doctrine which every American upholds as a fundamental tenet of political faith. The true significance of this famous doctrine has not always been understood in this country; and even Americans have learnt a good deal on the subject through the Venezuela negotiations and the award of the court of arbitration. It does not mean, as has often been imagined, that the United States should insist on an absolute control of the American continent; but that in conjunction with Great Britain she should guarantee the various states on that continent against interference by other European nations. The doctrine was, in fact, suggested by Canning to the United States Government as a means of protecting the then newly emancipated Spanish colonies against the machinations of the Holy Alliance."

The Saturday Review opposes the abrogation of the Clayton-Bulwer treaty very strongly. Great Britain, this paper argues, receives no *quid pro quo* for her complaisance. The promised friendly feeling of the American people for Great Britain is not really forthcoming, and the British Government should not give up any substantial rights. We quote as follows:

"Because Americans speak English and the plutocracy of the States is united by family ties with the 'directing class,' aristocratic and otherwise, of Great Britain is no reason for ordering our affairs with them on other than business principles. Before the Clayton-Bulwer treaty was signed Great Britain believed that she had certain claims to the Mosquito coast. She had gone so far as to enforce them by armed intervention. For the purpose of effecting this treaty, she consented to give them up, and undoubtedly any one who studies the map will see that the protectorate of the Mosquito coast was a very valuable asset indeed in the bargain. . . . We have certainly done the President a good turn. No one will deny that Mr. Hay has gained a diplomatic success. But we gave even more effectual assistance at the time of the war with Spain and have little enough to show in return. . . . Unfortunately the brutally logical mind of some Republicans and all Democrats will take another view. They will say 'You recede from your position of last year not because you love us more but because you are involved heavily in South Africa and wish to avoid complications in America.' This would not matter so much if Mr. McKinley's term of office was a certainty for another four years. There is no such certainty. The imperialism of the present Administration is by no means beloved throughout the States. With that policy we have succeeded in identifying ourselves in the public mind of America. Add to this that a majority of the people and the newspapers outside of New York are opposed to our proceedings in South Africa.

Whether our concessions will moderate their distrust we more than doubt."

The Canadians doubt that their interests were properly consulted in the matter. The majority of the Canadian papers believe it would have been wiser to use the Clayton-Bulwer treaty as a lever for obtaining advantages in the Alaskan boundary dispute. The *Montreal Herald* hopes the Canadian Government was consulted. The *Toronto World* says:

"It was all along expected that Great Britain would not relinquish her rights under that treaty except on condition that Canada should receive a *quid pro quo* in the shape of a port in Alaska. With the South African trouble on her hands, Great Britain may not feel justified in resisting too strenuously the claims of the United States. It was a piece of sharp practise for the United States to press the case at the present juncture. If our neighbors had the chivalrous instincts of the Kaiser they would have waited till the mother country had got through with the Boers. It would not do for Canada to embarrass the imperial Government at the present moment, but Canada certainly had a right to expect that she would be consulted in this question, which affects us as a member of this continent."

The *Ottawa Events* says:

"We in Canada lose a strong argument to force a fair settlement of the Alaskan boundary, but other means will be, because they must be, found to bring that question to an issue. . . . In the discussion of the Hay-Pauncefote treaty, the *New York Sun* and other American papers have been quoting the Monroe doctrine, which is an evidence of a good deal of presumption. Time was when the United States could lay down the law for the American continent with some show of right as the dominant power; but whatever right they once had was 'abrogated' by the entrance of Dewey's fleet into Manila Bay, and the seizure of the Spanish possessions. That was an inference with a European power in a quarter so remote from the American continent that it had nothing to do with it. No one denies the right the Americans had to seize the territory of a nation at which they were at war, but when they exercised that right they assumed all the responsibilities that went with it. In short, the Americans can not expect that they can meddle with the powers of Europe, and not be meddled with in return. In the seizure and retention of the Philippines they showed no respect for the Monroe doctrine, and they can not expect that others are going to show more respect for it than themselves. The American continent has been thrown into the whirl of international politics, and the United States did it. To quote the Monroe doctrine now is a farce."

The *Cologne Kölnische Zeitung* doubts that, as has been suggested, the United States will eventually give preference to the Panama canal. The French papers, too, regard this probability as remote. The *Paris Journal des Débats* says:

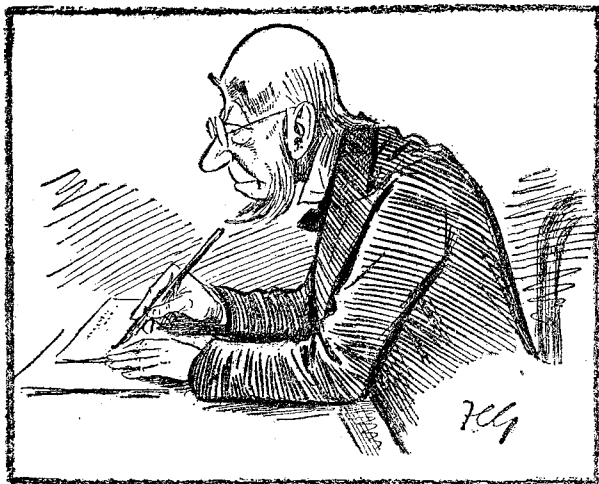
"It may be, as *The Times* hints, that the Americans prefer the Panama route, and only provide for building the other canal in order to obtain better conditions. But that is an entirely different matter. It has nothing to do, directly, with the abrogation of the Clayton-Bulwer treaty. Now, does that treaty prevent the United States from constructing the canal? By rights it does. But as a matter of fact the Americans, with that pleasant freedom from restraint which marks their diplomatic traditions, have long since shown their intention to construct the canal themselves, whether Great Britain objects or not. How was England to escape humiliation? Clearly by renouncing benevolently her rights, before they were rudely trodden on. Hence the English give themselves airs as if the Hay-Pauncefote convention meant a fresh sacrifice made by Great Britain in the interest of the Anglo-Saxon alliance. True, the new agreement is not a complete renunciation of the old. It is but a modification, as the neutrality of the canal is stipulated. But, altho England has not abandoned everything, she has not received anything in exchange for what she has given up. And that is the only manner in which the Anglo-Saxon alliance is accepted by the United States. So little are the Americans inclined to make sacrifices, that there is among them a certain amount of discontent with the treaty. Should the opposition of certain Senators be successful, then the alliance will be seriously compromised, as the United States will doubtless continue to take no notice of the Clayton-Bulwer treaty. We speak of the alliance because it is mentioned in Article 6 of the new agreement, where it is said that the object is 'to strengthen the bonds of friendship and alliance existing between the contracting parties.' Which leads us to the following conclusions:

If the word 'alliance' is made use of so lightly even in a diplomatic document, it need not worry us if it is uttered *inter pocula*, either in Leicester or elsewhere."—*Translations made for THE LITERARY DIGEST.*

DIMINISHING LOSS OF LIFE IN BATTLE.

THE loss of life in some of the recent engagements in South Africa has been spoken of, sometimes in official reports, as tho it were something appalling and almost unprecedented. But a distinguished French military paper, the *Paris Revue Militaire*, asserts that the losses of the British are really very small, compared with the losses of armies in former times. We give some of the statistics of the *Revue Militaire* in condensed form:

Lord Methuen claimed that his engagement at Modder River was the bloodiest of the century. It is not easy to determine



OUR AMATEUR STRATEGISTS.—No. 1: The General Expert.

["SIR:—There is a singular lack both of foresight and determination in the conduct of the military operations of this war—"].
—*Westminster Gazette.*

what troops were engaged, but it would be difficult to prove that this battle was even the most disastrous of the present war. According to British accounts there were at—

	Engaged.	Killed.	Wounded.	Per Cent.
Glencoe.....	4,000	48	221	6.7
Elandslaagte.....	3,000	51	213	7.1
Tugela River.....	12,000	82	667	6.2

Turning to earlier battles of the century we find the following records:

	Engaged.	Killed and Wounded.	Per Cent.
Gravelotte	450,000	70,000	15.5
Weissenburg			23
Worth			21
Spicheren			17

These figures refer to the Germans only, who were the attacking party. In the same way the Prussians lost ten per cent. at Königgrätz, but they had breech-loaders and the Austrians muzzle-loaders. At Magenta and Solferino the French lost eleven per cent.

Especially bloody were the battles of the American Civil War. At Gettysburg the Northerners lost no less than 15,000 out of 80,000, *i.e.*, eighteen per cent.

At the battle of the Alma the French-English army lost six per cent., the Russian ten per cent. But all these wars in the second half of the nineteenth century appear tame compared with the Napoleonic battles. At Borodino (1812) 250,000 Russians and French lost 80,000 men, *i.e.*, thirty-two per cent. At Preussisch-Eylau, where the Prussians made their last stand against Napoleon (1807), they lost thirty-three per cent. At Salamanca, where 90,000 English and Germans in the pay of England were fighting against the French, thirty-four per cent. were killed. One of the worst losses was that of Albuera: 6,000 English stormed the hill; only 1,800 returned to tell the tale.

Going further back we find the following:

	French loss.	English and Austrian.	Spanish loss.
Fontenoy	31 per cent.	20 per cent.	
Rocroi			30 per cent.

In explanation of the greater losses in the earlier wars it is said that the quick destruction of life in modern battles decides results speedily and prevents heavy aggregate losses.—*Translations made for THE LITERARY DIGEST.*

MISCELLANEOUS.

THE AMERICAN PRIVATEER IN HISTORY.

IN venturing upon "A History of American Privateers," Mr. Edgar Stanton Maclay is conscious that he enters upon "a new and most difficult field of historical research." No complete record of that peculiar service has ever before been published.

In our struggle for independence, more than sixty American craft, armed by private enterprise, were commanded by men who had been, or who soon became, officers in the regular service. Many of our most distinguished naval officers have "pointed with pride" to their probationary career in privateers. The mere mention of such names as Truxtun, Porter, Biddle, Decatur, Barney, Talbot, Barry, Perry, Murray, Rodgers, Cassin, Little, Robinson, and Hopkins will serve to demonstrate how closely related were the two arms of our maritime service.

Mr. Maclay's statements as to the comparative values of the work done by the land and sea forces in our two wars with England will surprise his American readers. He says:

"We all know that Washington captured about one thousand men at Trenton; that Gates made some eight thousand prisoners at Saratoga; and that the Americans and French secured seven thousand at Yorktown. But it is not so generally known that, in the same period, fully sixteen thousand prisoners were taken by our sea forces. While fewer than six thousand were taken by our land forces in the War of 1812, fully thirty thousand were taken at sea. . . . A careful review of British newspapers, periodicals, speeches in Parliament, and public addresses, for the periods covered by these two wars, will show that our land forces, in the estimation of the British, played an insignificant part, while our sea forces were constantly in their minds when the 'American war' was under discussion."

Had Englishmen anticipated that American cruisers and privateers would cross the Atlantic, and keep their coasts in continual alarm; that their shipping, even in their own harbors, would be in ever-present danger; that it would be unsafe for peers of the realm to remain at their country seats; that British commerce would be almost annihilated; that sixteen thousand seamen and eight hundred vessels would be taken from them—they would have been slow to embrace their coercive policy. It was, says Maclay, this devastation of British commerce that struck the mortal blow at British supremacy in America—"not Saratoga nor Yorktown."

The exploits of American rovers on the sea prevented the great fair at Chester, compelled a memorable rise in the rates of insurance, and even deterred English merchants from shipping goods in English bottoms at any rate of insurance. In a few weeks, forty French ships were loaded at the London docks with freight—a thing unheard of. British merchants even demanded the escort of armed cruisers in shipping linen from Ireland to England. When the War of 1812 was impending, the London *Statesman* recalled these forcible arguments to the minds of British merchants. "Were they not [the privateers] in the English and Irish channels, picking up our homeward-bound trade, sending their prizes into French and Spanish ports, to the great terror of our ship-owners?"

In June, 1813, flour in Great Britain was \$58 a barrel; beef, \$38; pork, \$36; and lumber, \$72 per thousand feet. The cry of the British tradesman was heard in Glasgow, in September, 1814, when, at a meeting of shippers and merchants, resolutions were passed to this effect: That the audacity of American privateers and the success of their enterprise "have proved damaging to our commerce, humbling to our pride, and discreditable to the directors of the naval power of the British nation, whose flag, till of late, waved over every sea, and triumphed over every rival"; and that, "at a time when, in the plenitude of our power we

have declared the whole American coast under blockade, our ships can not with safety transverse our own channels."

The Times for December 30, 1814, in summing up the results of that war, confessed:

"We have retired from the combat with the stripes yet bleeding on our backs. Even yet, however, if we could but close the war with some great naval triumph, the reputation of our maritime greatness might be partially restored. But to say that it has not suffered in the estimation of all Europe—and, what is worse, of *America herself*—is to belie common sense. . . . Scarcely is there an American ship of war which has not to boast of a victory over the British flag; scarcely one British ship in thirty or forty that has beaten an American."

The privateer, as understood at the outbreak of the war for American independence, was a ship armed and equipped at private cost, for the purpose of preying on an enemy's commerce, to the profit of her owners; and bearing a commission, or letter of marque, from the Government. Usually the Government claimed a portion of the proceeds realized from the sales of prizes and their cargoes. The owners, of course, had the lion's share; but a considerable part was divided among the officers and crew. It was this division of spoils, rather than the wages, that induced the best seamen to enter so dangerous a service. Even a "foremast hand" often received, in a single cruise, \$1,000 in prize money—quite a fortune for a mariner in those days.

The prime quality of a privateersman was audacity; lacking that, he was doomed to ignominious failure. The man-of-war'sman might go and come without meeting an enemy or taking a prize, and yet hold his own in the estimation of the department; but the privateersman steering for his home-port empty-handed returned with plucked and bedraggled plumes. The ideal privateersman was a cross between the handy sailor and the desperado. By way of illustration: the *Paul Jones*, of New York, put to sea at the outbreak of the War of 1812 with a complement of one hundred and twenty men, but with only three guns. She overhauled the *Hassan*, a British merchantman, carrying fourteen guns and twenty men, while her cargo was worth \$200,000. The commander of the *Paul Jones* sawed off some spare masts, painted them black, mounted them on buckets, and rolled them out of his empty ports, his vessel being pierced for seventeen guns. Then he manned his rigging with his formidable show of men; and shouted to the *Hassan* to surrender. Not a gun was fired; the capture was easy. The Americans helped themselves to the enemy's guns, ammunition, and the "loot," and went on their way rejoicing.

There was no generous Congress to vote \$50,000 to the privateersman if he sank his prize in the effort to capture her—as was voted to the captors of the *Guerrière* and the *Java*; nor could he look for \$25,000 if he lost both the prize and his own ship—as happened in the *Wasp-Frolic* fight. We quote again:

"For the first hundred years after the establishing of the colonies in the New World, the distinction between privateers, slavers, pirates, and even government cruisers, was vague, and at times obliterated altogether. Might was right; and when their home-governments were at war with each other—and sometimes when at peace—the colonial seaman seized whatever he could, whether he was pirate, privateer, or king's officer. . . . In some ports there was general connivance at this state of affairs, so long as the depredations were directed against 'others.' At Charleston, S. C., pirates of all degrees walked the streets with impunity. . . . Many of these pirates retired on their fortunes, and purchased lands in the colony around Charleston, doubtless leading honest lives as good subjects of King George. . . . The step from the privateer to the pirate was natural, and the moral difference not strongly marked. Men of good family became pirates because they loved adventure; it was profitable, if they were not hanged; and they had nothing to do at home but to fight."

Later, an interesting feature of the extraordinary development of privateering was the rapid increase in the size and efficiency

of the craft engaged. Earlier in the war for independence, any vessel, old or new, that could by any means be converted into a war craft was promptly seized and a few guns mounted on her; then she was sent to sea with, in some cases, the most fantastic company imaginable. Doctors, lawyers, army officers, politicians, merchants, even ministers of the Gospel, were found on the rolls. At the outbreak of hostilities, ten guns were regarded as a heavy armament for a privateer, and from thirty to fifty men a sufficient crew; but toward the close of the war privateers mounted from twenty to twenty-six guns, and carried from one hundred and fifty to two hundred men.

The career of Capt. Thomas Boyle, a Chesapeake privateersman in the War of 1812, was extraordinary. Under his flag, the *Comet* and the *Chasseur* were memorable terrors to British commerce. Twice he matched his ship successfully against men-of-war. On the coasts of Spain and Portugal, and in the British and Irish channels, he carried confusion and dismay to British trade, in defiance of fleet frigates and sloops-of-war. The *Chasseur* (familiarily known as the *Pride of Baltimore*) was frequently chased by British ships, expressly commissioned to capture her. In his first cruise in the *Chasseur* Boyle took eighteen merchantmen, most of them of great value, and brought into port forty-three prisoners, having released on parole one hundred and fifty. His "superb audacity" was amusingly illustrated on one occasion. It had been the custom of British admirals on the American stations to issue paper "blockades," declaring the entire coast of the United States "taboo." Admirals Sir John Borlase Warren and Sir Alexander Cochrane had distinguished themselves in this line. Boyle, cruising in the English Channel, sent by cartel to London a "proclamation," to be posted in Lloyd's Coffee House. Worded in good set terms, it declared all the ports, harbors, bays, creeks, rivers, inlets, outlets, islands, and seacoast of the United Kingdom of Great Britain and Ireland in a state of strict and rigorous blockade."

CORRESPONDENTS' CORNER.

Professor Atwater and the Northfield Conference.

Editor of THE LITERARY DIGEST: "In your number dated February 3, on page 149, I find a reference to a committee appointed at Northfield at the August Conference to investigate the statement by Professor Atwater, of Wesleyan University, regarding the chemical properties of alcohol. As I was personally absent from Northfield during the August Conference, I have no personal knowledge of the matter; but from inquiries from those connected with the work I am unable to learn that there was any officially appointed committee for the purpose you designate. Knowing also my father's position in such matters and the positive aversion to Northfield's being held responsible for such an undertaking, I question very much whether the committee was not a self-appointed one and absolutely untitled to being termed a committee of "Northfield Conference." I must state that, altho my father was as strong a temperance advocate as any man in the country, he never considered himself in a position to question the result of scientific research, but based his convictions only upon what are the most evident results of intemperance. I should like very much to know where the authority of this committee of the "Northfield Conference" came from, and, if I am correct in my statement, I trust you will contradict the report that the "Northfield Conference" as a body officially question Professor Atwater's statement.

EAST NORTHFIELD, MASS.

W. R. MOODY.

An Appreciative View.

Editor of THE LITERARY DIGEST: Doubtless many people have been very much surprised at the "Objections to THE LITERARY DIGEST," as published in Correspondence Corner, December 23, 1899. As for me, I have never judged THE LITERARY DIGEST, as a journal, to be either Republican or Democrat, for gold or silver, imperialistic or anti-imperialistic, pro-British or anti-British. The editor must naturally have his own private views on all these questions, as well as on others; but from THE LITERARY DIGEST I could not guess what they are, and have never tried to do so. The duty of a non-partizan digest is, of course, to give the best and strongest that has been written on both sides, and this I have supposed THE LITERARY DIGEST has always done. That stronger articles are sometimes published on one side of the question than on the other, in the various periodicals of the world, is not the fault of THE LITERARY DIGEST; and a fair-minded person will not object to this valuable journal because it does not always represent his side of the question to the best advantage. I, for one, want to know the best things that can be said on the other side, as well as on my own side of a question; and I have always found THE LITERARY DIGEST an invaluable help—a greater help than I could find in any other one journal of the world—in arriving at a true knowledge of affairs, and in determining the drift of affairs in the world."

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Current Events.

Monday, February 19.

—Cronje's army is **hard pressed** by the British; General Buller wins all the hills south of the Tugela.

—In the Senate, Mr. Cullom explains his bill providing a form of **government for Hawaii**.

—In the House, a debate on the question of the **Puerto Rican tariff** bill takes place.

—**Andrew Carnegie** starts from Florida to Pittsburg in order to give his personal attention to a law-suit brought against him by his late partner in business, H. C. Frick.

—All the members of the **Kentucky legislature** meet at Frankfort, but the Senate divides on the question of the presiding officer, and no agreement is reached.

Tuesday, February 20.

—General Hart **enters Colenso**, meeting with only slight opposition, and continues his march toward Ladysmith.

—In the Senate, Mr. Kenney makes a speech advocating **independence for the Filipinos**.

—The Massachusetts House of Representatives defeats a bill for **woman-suffrage** by 124 to 32.

—Secretary Root adopts plans for an **army war college** to be located on Governor's Island, New York.

—The State Department, replying to **ex-Consul Macrum's charges**, declares that he had made no report to the effect that his mails were tampered with.

Wednesday, February 21.

—General Warren's division **crosses the Tugela** at Colenso; General Roberts sends to the British War Office a casualty list of 39 British officers killed or wounded on the Modder River.

—**Henry Duff Traill**, an eminent English man of letters, dies in London.

—At the dinner of the Michigan Club at Detroit in **celebration of Washington**, speeches are made by Governors Nash and Shaw, Lieutenant-Governor Woodruff, and General Boynton.

—The new law building of the **University of Philadelphia** is dedicated in Philadelphia.

Miss Olga Nethersole and her managers are arrested in New York for producing "**Sapho**," an **alleged immoral play**.

Thursday, February 22.

—General Roberts reports that General **Cronje's force is surrounded**; a request for an armistice is refused.

—Washington's Farewell Address is read in the Senate by Mr. Foraker.

—The **Democratic National Convention** is called to meet in Kansas City, Mo., on July 4.

—An **anti-imperialist meeting** is held in Phil-

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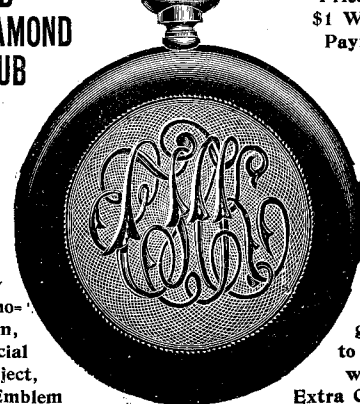
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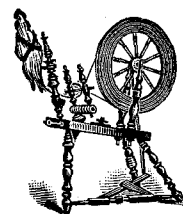
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adelphia, at which the principal speaker is Carl Schurz.

—The last two places on the new **Philippine Commission** are filled by Gen. Luke E. Wright, of Memphis, Tenn., and Henry Clay Ide, of Vermont.

Friday, February 23.

—General Cronje is **hard pressed** by the British forces; General Buller is still engaged on the Tugela.

—In the Senate, the case of **Mr. Quay**, of Pennsylvania, is debated.

—In the House, a vigorous debate continues regarding the question of the **Puerto Rican tariff bill**.

—The text of the **Gold Standard bill**, as finally adopted by the Senate and House conferees, is made public.

—The **Anti-Imperialist conference** at Philadelphia is concluded, and resolutions condemning the President's policy in the Philippines are adopted.

Saturday, February 24.

—Despatches from South Africa report that General Cronje is being shelled at Paardeburg but **still holds out**; General Clements suffers a repulse from the Boers at Arundel.

—**Deputy Marcel-Habert** is sentenced to five years' banishment by the French High Court for inciting soldiers to mutiny.

—In the **Senate**, the Hawaiian Government bill is discussed; the **House** contains the debate on Puerto Rico.

—Marcus Daly and Senator Clark face one another in the **Montana bribery inquiry**.

—**Lieutenant-Governor Woodruff** is a guest of honor at a dinner of the Marquette Club, in Chicago.

Sunday, February 25.

—An attempt by Natal Boers to relieve General Cronje is **repulsed with great loss**; Cronje's position is regarded as desperate.

A **peace demonstration**, organized by the peace associations of the world and largely attended, is held at Vienna.

—The United States **Canal Commission**, after a conference with the President of Nicaragua, leave for Panama.

—The two **Socialist mayors** of Massachusetts—Chase of Haverhill, and Coulter of Brockton—address the Central Federated Union in New York.

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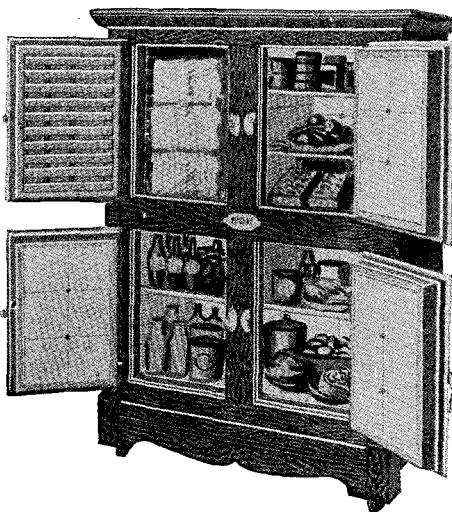
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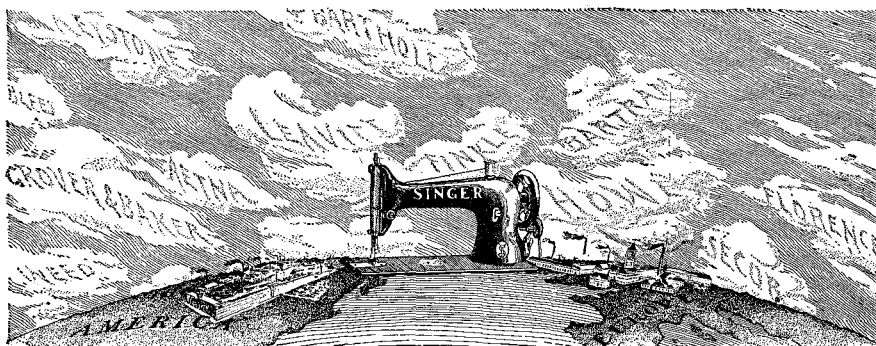
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where his brilliant oratory and shabby attire made so striking a contrast as to excite the sympathy of those present. After he left the club appointed a committee to aid him in getting up a public lecture. Among others, the committee included Seth Low, who was then engaged in business. He was in consultation at the time, and the committee were in a hurry, so he told them to send him a lot of tickets. They forwarded twenty to him the same day, and felt happy at having secured \$20 for the lecture fund. The next morning came a letter of thanks from Mr. Low, praising the lecturer's intellectuality and enclosing a check for \$250. The affair was a success, netting about \$300, so that President Low may be said to have been the first man to start Mr. George on his Eastern career. Twenty years later, in 1897, Mr. Low was the citizens' candidate and Mr. George the labor candidate for Mayor of New York. The latter made a vigorous campaign, and in all his speeches advised the citizens, if they could not vote for him, to vote for his friend, Seth Low; and on one occasion he said that if it had not been for the latter he would not be there as a candidate. Few understood his full meaning.

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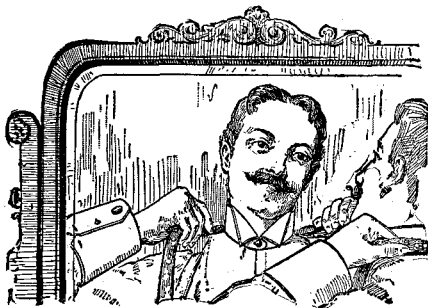
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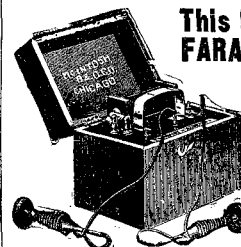
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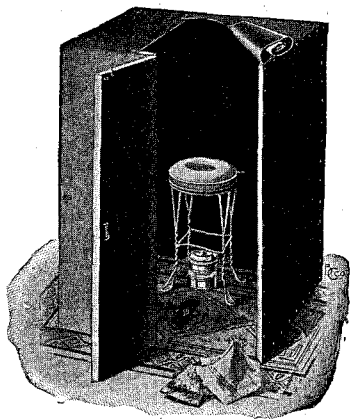
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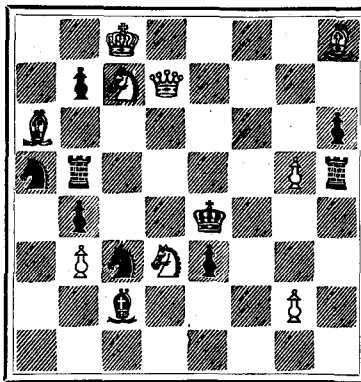
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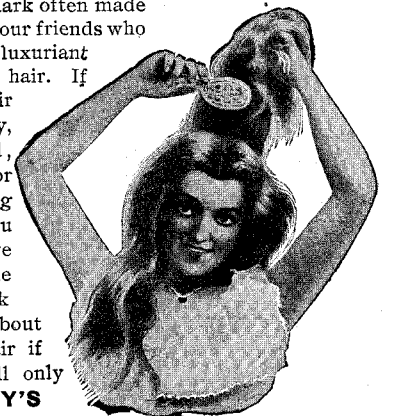
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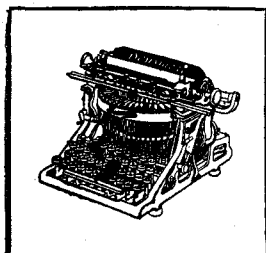
Rev. A. J. Dysterheft, St. Clair, Minn., T. R. Denison, Asheville, N. C., Dr. R. H. Morey, Old Chatham, N. Y., A. D. Weitbrec, Denver, and S. the S., Auburndale, Mass., got 450. Prof. L. L. Norwood, Elroy, Tex., solved 440, 442, 444, 448; the Hon. S. A. Daboll, St. Johns, Mich., 446.

The Paris Tournament.

The International Chess-Tournament, to be held in Paris, beginning on May 15, promises to be one of the greatest events in the history of Chess. While the masters of the world will be present, one will be noticeable by his absence—the Grand Old Man of Chess, Steinitz. The following prizes have been offered: First prize, a vase by Lesbor from the Sèvres manufactory and 5,000 francs; second prize, a Sèvres vase by Delafosse and 2,500 francs; third prize, a Sèvres vase by Doat and 2,000 francs; fourth prize, a Sèvres vase and 1,500 francs; fifth prize, 1,500 francs; sixth prize, 1,000 francs. Two additional prizes of the value of 500 and 300 francs respectively have been given by Baron Albert de Rothschild for the two most brilliant games. The time-limit is fixed at thirty moves an hour for the first two hours, and fifteen moves for every subsequent hour. One of the rules requires the playing over of a drawn game. If another Draw is made, then each contestant scores half a point. The entrance-fee is 100 francs, with a deposit of 200 francs as a guarantee that the entrant will play all the games.

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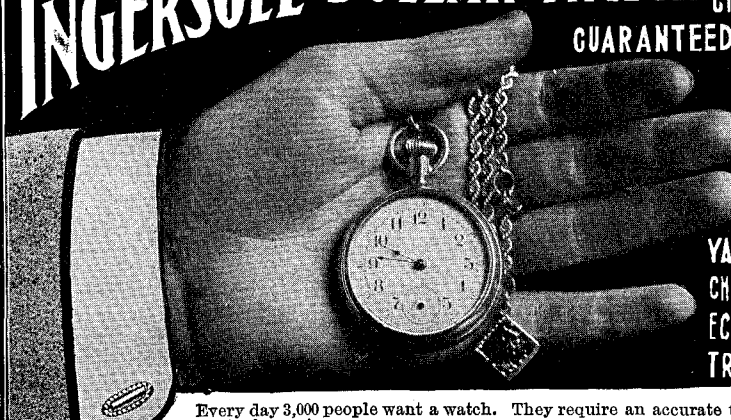
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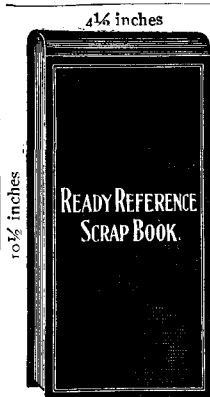
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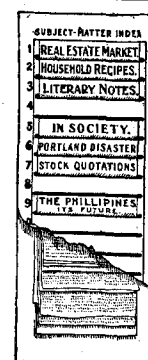
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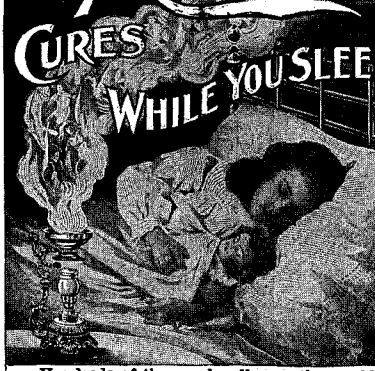
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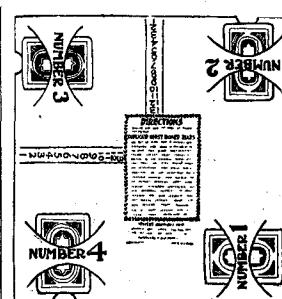
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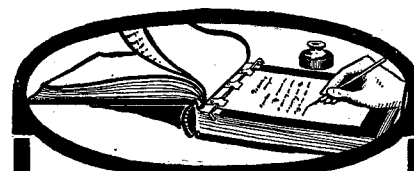
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dates for members of the American team: H. N. Pillsbury, J. W. Showalter, J. F. Barry, A. B. Hodges, E. Hymes, H. G. Voigt, F. J. Marshall, C. J. Newman, S. W. Bampton, E. Delmar, W. M. de Visser, S. P. Johnston, E. E. Southard, and G. H. Walcott. From these, ten men will be selected to do the playing.

John Ruskin and Chess.

In noticing the death of John Ruskin, *The British Chess-Magazine* says: "We think of Ruskin as a votary of Chess—for he was an enthusiastic lover of the game—that is, of Chess of a sort, for he would have none of the Pawn-gaining, wood-shifting, snail-creeping Chess. He loved only the 'grand style,' the sweeping majesty of a game by Morphy, or the glittering beauty of a blindfold gem by Blackburne. He regarded Chess from its artistic side—as, indeed, was to be expected of him. He never played Chess in public or in any club, reserving it as a relaxation in his own home; but he took great interest in published games of a brilliant description. On the resuscitation of the British Chess Association in the early eighties, Mr. Ruskin became one of its vice-presidents, and at each of the Chess-Congresses of 1885, 1886, and 1887, there was a special competition open to players engaged in art, science, or literature, called the 'Ruskin' competition, a prize in each case being a fine selection of Ruskin's works, beautifully bound, presented by himself, and bearing his autograph."

Mr. Ruskin was by no means a strong practical player, but he was a student of Chess and a warm advocate of the game as a mental relaxation, or, as he put it, "a useful means of turning my thoughts out of any too deeply furrowed channel." He did a useful service in persistently advocating such games as can be appreciated by others than profound students and leading experts. He admired short, pithy contests, "easy and graceful, well managed, and wittily concluded," as opposed to those "in which the combatants exchange, first their Bishops, then their Queens and Rooks, and pass the rest of the time skulking about the board in chase of each other's Pawns."

Another American Blindfold Player.

Mr. Julius Finn, of New York City, recently played eight games of Chess simultaneously, *sans voir*, winning six games and drawing two. Finn made 238 moves in two hours and forty-five minutes.

United States vs. Canada.

The American team of the great International Correspondence Match on 100 boards represents twenty-two States, as follows:

New York.....	24	New Jersey.....	2
Illinois.....	18	Connecticut.....	2
Pennsylvania.....	8	District of Columbia.....	2
Wisconsin.....	8	Delaware.....	1
Michigan.....	6	Colorado.....	1
Massachusetts.....	5	Virginia.....	1
Ohio.....	4	Tennessee.....	1
Nebraska.....	4	Kentucky.....	1
Kansas.....	4	Indiana.....	1
Minnesota.....	3	Missouri.....	1
Maine.....	2	North Dakota.....	1

In Chicago, recently, Pillsbury played simultaneously twenty-two games of Chess and seven games of Checkers. Of the Chess games, he won *twenty* and drew two; while of the Checker games he won four and drew three.

Successful Fruit Growing.

The Superintendent of the Lenox Sprayer Company of Pittsfield, Massachusetts, has delivered an address before the Lenox Horticultural Society at Lenox, Mass. The address is almost a college education to fruit growers, fruit dealers, and in fact to anybody eating fruit or even having but few fruit trees, or in any way concerned. Had this address been placed on the market in book form it would no doubt have sold at a good price. The full address, profusely illustrated, in pamphlet form, will be sent complimentary to any one enclosing ten cents, for postage, to the Lenox Sprayer Company, 30 West St., Pittsfield, Mass.

Knowledge of Openings.

A correspondent writes us that he has carefully gone through Mr. Blackburne's lately published book, and he finds that in nearly every game won by Mr. Blackburne from weaker opponents, the loser had really a lost game, theoretically, somewhere about the tenth move in the game, and in many games even earlier. Our own experience is that 90 per cent. of games played between experts and inexperienced amateurs are practically lost by the amateurs before they have made a dozen moves. To play Chess well, a fair knowledge of the Openings is absolutely essential. The Chess-player who tries to construct his game on a faulty Opening is like the architect who builds his edifice on a rotten foundation. Moral: Look to your theory and beware of the individual who ostentatiously tells you that he knows nothing of the Openings. If you search him, it is more than likely you will find him possessed of a pocket-edition of Chess-Openings, to which he refers much oftener than his Bible or Prayer-book.—*Hereford Times*, quoted in *The B. C. M.*

Emanuel Lasker, the Chess-Champion of the World, has submitted a mathematical treatise, and secured a chair in the Erlangen University.

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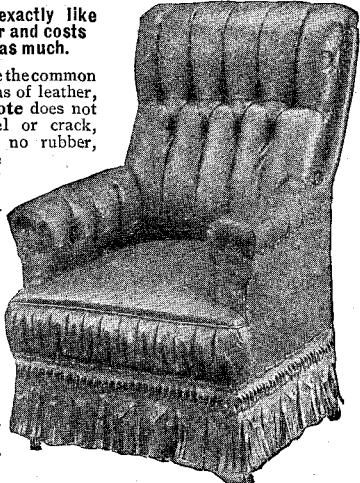
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